

THE
History of Whiggism,

OR,

The Whiggish-**PLOTS**,

PRINCIPLES, and PRACTICES,

(Mining and Countermining

THE

Tory-Plots and Principles)

IN

The Reign of King CHARLES the First, during the Conduct of Affaires, under the Influence of the Three Great Minions and Favourites, BUCKINGHAM, LAUD, and STRAFFORD;

And the Sad Forre-runners and Prologues to that FATAL-YEAR
(to ENGLAND and IRELAND)

4I.

Wherein (as in a *Mirror*) is shown the Face of the Late (We do not say the Present) Times.

*That which hath been is now,
And that which is to be, hath already been,
And God requireth that which is past: Eccles. 3. 5.
And there is no new thing under the Sun.*

Lege Historiam, ne fias Historia.

London, Printed for E. Smith, at the Elephant and Castle in Cornhill. 1682.

History of Whiggism

THE HISTORY OF THE WHIG PARTY

FROM THE REVOLUTION TO THE PRESENT

BY JAMES MACKINTOSH

ESQ.

(Continued from the last page)

THE HISTORY OF THE WHIG PARTY

FROM THE REVOLUTION TO THE PRESENT

BY JAMES MACKINTOSH

ESQ.

(Continued from the last page)

THE HISTORY OF THE WHIG PARTY

FROM THE REVOLUTION TO THE PRESENT

I.

THE HISTORY OF THE WHIG PARTY

FROM THE REVOLUTION TO THE PRESENT

BY JAMES MACKINTOSH

ESQ.

(Continued from the last page)

THE HISTORY OF THE WHIG PARTY

FROM THE REVOLUTION TO THE PRESENT

The History of Whiggisme,

OR

The WHIGGISH-PLOTS,

Principles, and Practices

(Mining and Countermining the

TORY-PLOTS and Principles, &c.)

TORY.

Come, *Whigg* ! Deliver your Purse.

Whigg. How now ? *Is't come to that ?* For what ?

Tory. Come, *Whigg*, you are so full of your 'old *Jealousies* and *Fears*, that a man cannot ask you merrily for your Purse towards a just and needful, as well as charitable Contribution, but presently you cry, *For what ?* You are like all the World, (I perceive) except *Fools* and *Prodigals*, you love your *Money*, and are loath to part with your Purse, but you must know *wherefore*.

Whigg. I confess I am not willing the Proverb should be verified upon me, *A Fool and his Money is soon parted* ; but in good sooth (Neighbour *Tory*) *Wherefore* would you have my Purse, or any Money of mine ?

Tory. You seldom come at Church, *Whigg*, but if you had been there last *Easter-week* at the Parish-Meeting, you would not ask me *wherefore*. I Demand; or rather Command *thy Money*, (*Whigg*) know, I am Church-warden, and here's my *Rate*, and here's your Name, *Whigg*, in the first place, I begin with you for Example sake; if you pay, none of the Parish will refuse (good *Shew*) they'll follow their Leader ; if one drink, they'll be all *Drunkards* for company, though they be not a thirst.

Whigg. I have been taught, *That no man in England is bound to pay a penny, but what the Law enjoynes, for no man's pleasure who so ever*. See 3. Car. 1. 28. 3. Edw. 3. Shew me a Law or Statute, *Tory*, for your *Rate* ; shew me a Statute for your Office of Church-Warden, or Church-Wardens Rate.

Tory. You *Whiggs* are all for *Statute-Law*, *Statute-Law* ; have a care you be not Trust up, or help to make a Bonfire in *Smithfield* burn the brighter, by *Statute-Law* too, (one of these days) and *Act of Parliament* ; that your *Cuckoo's-Tone* (*Whigg*) *Parliament*, *Parliament*, *Act of Parliament*, and *Statute-Law* ; I knew your Answer, and therefore this great Bible here under my Arm is the *Statute-Book*, I brought it on purpose to convince you (*Whigg* ;) Here is your Second Bible, here is your Charter of Privileges (as you call it) your *Magna Charta*, that *Old Nol* call'd *Magna F* — Let me see, here is the last Year of Queen *Elizabeth*. 43. *Eliz.* 2.

Be it Enacted by the Authority of this present Parliament, That the Church-wardens (Look you) of every Parish, town, hamlet, or two substantial Householders therein, as shall be thought meet, having respect to the Proportion and Extent of the same Parish and Parishes to be nominated yearly in *Easter-week*, or within one Month after *Easter*, under the Hand and Seal of two, or more Justices of the Peace in the same County, whereof one to be of the Quorum, dwelling in, or near the same Parish or Division where the same Parish doth lie, shall be called Overseers of the Poor of the same Parish.

Whigg. But are you Nominated and Confirmed thus (Mr. Church-warden) under the Hand and Seal of two next Neighbouring Justices of the Peace within one Month after *Easter* last ? Or is your *Rate* confirmed by them ?

A 2

Tory

Tory. No, I never troubled my self with any Justice about the Matter.

Tantivee. No, Whigg, Nor shall he go, nor need he to go to any Justice of the Peace to Nominate or Confirm him, he is Confirmed sufficiently (I say) and legally.

Whigg. By whom? (good Mr. Curate,) By the Bishop?

Tantivee. No, Sir, the Bishop does not *Confirm* Church-wardens, but the Commissary, or his Surrogate; Look you (Whigg) I my self brocht Mr. Surrogates Hand to his Rate to confirm it: his whole Hand cost but a Shilling and a Pint of Sack.

Whigg. No great Pennyworth neither perhaps, of my Money, for I will not give two pence for it, nor two Pence to your Rate, except you will shew me a Statute for it. That, 43 Q. Eliz. 2. is nothing to this purpose, that is for a Rate for the Poor, when Confirmed by two Justices; this a Rate for I know not what Church-Matters, no hand to Confirm it, but Mr. Surrogate, or his Master, the Commissary; Shew me a Statute for Commanding my Purse at this rate.

Tory. (Good Mr. Tantivee) Let us get him Excommunicate.

Tantivee. Excommunicate? Hang him, Jail him, he spoils my Flocks, do but you (Neighbour Tory) Present him, and leave the rest to me; Mr. Necessary the Surrogate, (nay better Men than he) the Registers and Proctors and I, are all one over a Bottle; or, (if I may be bold to say so amongst Friends) all of a piece.

Whigg. Good Mr. Tantivee, be not so fierce, you know you promis'd to wink at me, if I would pay you six pence a Quarter over and above my Tishes, and I alwayes payed you, I love to buy my Peace, rather than want it.

Tantivee. Buy your Peace? Ay, a great Penny-worth; Peace is the greatest Blessing of Mankind (Whigg) and dost thou think the Purchase worth no more than two shillings per Annum.

Whigg. It cost me not a farthing more these seven years last past.

Tantivee. No, no, You were the better used, but *Tempora mutantur*; The Market-Price for Peace, is risen two shillings per annum for a whole years Peace? too cheap in all Conscience. Will you give more? And will you pay honest Mr. Tory the Churchwarden his Rate? Will you pay (Whigg) or go to the Devil — and be deliver'd to Satan and the Taylor? Consider, and take your choice: Will you pay? This is the first and last time of asking?

Whigg. Do your worst, and fright Children with your Bugbears, I am old enough to be your Father (Mr. Curate) and have seen much more of the World than you. I was a Man when King Charles the First came to the Crown, and have seen and observed somewhat that you seem (Mr. Curate) not so much as to have read in the *Chronicles*, if I may Judge by your Arbitray Demands for Money, Money.

Tantivee. I do not trouble my self with *Chronicles*, especially of the late Times, a pack of Whiggs and Old Rebels spoiled all, (I have heard) but how, or why, I never trouble my Head, which I keep empty, and my best and highest Room Unfurnish'd, of every thing but Divinity; I keep my Garret for Divinity, purely for Divinity; you will not think how stuff it is (even just now) with Sermons, Sermons, top full of Sermons, and Divinity.

Tory. You would do well then to ease it (Mr. Tantivee) by unlading some of your Store, and in easing your Head, you would also thereby comfort your Flock.

Tantivee. You had two Sermons out of my Head last Sunday, What would you have? Do you know? You pay me but twenty pound per annum for my Afternoon Sermon, or Lecture Sermon.

Tory. And well too, except it came out of your Head; but some think, it never came either in your Head or Heart, only in your Hand, Written or Printed to your Hand, for out of the Abundance of the Heart, the Tongue speaketh; there is no Clown so ignorant, but if his Head or Heart be full of any thing, he can express it to make others understand, though it be full of Pain, Love, or a Disemper, but when you do not read, you are and can say nothing to the Masser, not so much as Bob to a Goose.

Tantivee. See there, whilst we two clash thus, How Whigg grins there, and laughs in his Sleeve? Prithee (Honest Churchwarden) help me but now and then to rub up my Memory (for I have a base treacherous Memory) and see but how I will Towze him and Towzer him, (I read Honest Hodge and Heraclitus) see but how I'll run down the Whigg in Mood and Figure, he does not understand Barbara Celarent, &c. Since we can get no Money of him, let's get some sport out of him, let me alone for Ergo, and the Syllogistical Part, and for History (Mr. Churchwarden) I leave you to deal with him; besides, you are

are as old as he; Old-men and Travellers may lash out a little, by Authority, I know thou wilt match him (Old Tory-boy) cheer up.

Tory. No man before his Guide (good Mr. Church) begin with him, and I'll Second you, I must let my Basters go before mouth.

Tantivee. Into's Towers, if you please, but I told you my Head was lin'd with better stuff than Old Chronicles and musty English Laws, I care for no Laws, but Honour the King, and give unto Caesar the things that are Caesars, Tribute to whom Tribute is due; Customs to whom Customs, Honour to whom Honour.

Whigg. If you will not be angry (Mr. Tantivee) may I ask you a Question?

Tantivee. Ask what Questions you please.

Whigg. Then (Mr. Tantivee) do you understand these last words, Tribute to whom Tribute is due; Customs to whom Customs, Honour to whom Honour.

Tantivee. Any Fool may understand them, Caesar is to have what Tribute or Customs he requires; obey every Ordinance of Man for the Lords sake.

Whigg. That is your Doctrine, but what Use or Inference, or Consequence do you make thereof.

Tantivee. Ergo, the Kings of England may require Tribute, Customs, &c. as they please.

Whigg. It doth not necessarily follow; that because Caesar might do it at Rome, therefore Queen Elizabeth, the King James, &c. might do it in England.

Tantivee. Your Reason (Dear Instructor.)

Whigg. Because, that though Government be *jure Divino*, yet this or that Mode of Government is *not* by *Divine Right*; Government and Discipline is necessary in a House, a Church, or a State; but whether Monarchy, Aristocracy (or Oligarchy) or Democracy in a State, is not decided by the Law of God, nor by the Law of Nature, but sometimes the *Longest Sword* has decided it; sometimes the *Foundational Laws* and Constitutions of the Government.

Tantivee. I knew I should catch you (Whigg!) upon the Hipp, now I'll give thee a Lift, and a Toss, and a Falbor Foyle, look to't, here it is, a hundred to one against thee; thou art gone (Whigg!) a hundred to one, a whole Synod, and an Archbishop, and a whole Cannon against thee; Ergo, &c. I knew I should baffle thee, Here 'tis,

Lambeth Cannon made Anno, 1640. Namely,

The most High and Sacred Order of Kings is of Divine Right, being the Ordinance of God himself, founded in the Prime Law of Nature, and clearly Establish'd by express Text both of the Old & New Testament, &c.

Lamb. Can.
made in 40

Tantivee. Doth not God say, By the Kings Reign?

Whigg. Yes, and *Princes* too, as well as Kings; *Senex* and *Maritimus*, all by God.

Therefore the Text says, By the Kings Reign, and *Princes* Divine Judgment.

Whiggish
Principles

But This Cannon is not Canonical Scripture, nor Law of the Land, nor is all Gospel that a Synod says, or that the Clergy say, though they alone were (which they are not) the Church, but the Church of England, and all the Churches of Christ, and all the Frenchmen now congregate and are *Protestants*, and comes out even the Church of Rome may Err; and his Holiness, when surely *Lambeth* may Err, especially in that which they were *condemning* the Laws of this Realm, and the Constitution of our Monarchy, and Commonwealth.

Tantivee. Why? Are not all Kings, by the Kings, and alike?

Whigg. No, no; no more than all Kingdoms, and all Men, and the Laws of all Kingdoms alike; different *States*, different *Customs*, and *Constitutions*; and to also, different *Kingdoms* different *Monarchies*, *Constitutions*, and *Complexions*; Caesar at Rome; the Kings of Poland the King of England, *Danvers*, *Sweden*, and all different *Regiments*.

Tantivee. Though such and Kingdoms are different, yet God and his Law, and the Law of Nature are the same to all, *Applis*, *indis* all Nations.

Whigg. 'Tis true, what then?

Tantivee. Then, if the Most High and Sacred Order of Kings be taught by the Prime Law of Nature, and the Express Texts of Holy Scripture, then all the Nations of the

Tantiver. I trouble not my self with such Reading, we will talk of it by and by, I know Archbishop *Land* writ against *Popery* in his Book *versus Fisher* the Jesuit.

Whigg. He did so, and very well, and very learnedly; but did not you use the old Phrase just now, *Tempora mutantur*: Who a greater Patriot than the Earl of *Strafford*, whilst he was but Sir *Thomas Wentworth*? But when taken off, Who more afraid of Parliaments than the E. of *Strafford*? as I will shew you by and by; And indeed, you never read of any man in favour at Court, longer than he was Favourite with the Queen.

Tory. But prithee (*Whigg*) What is this to the Money for which I came, for the Church-wardens Rate? Words are but wind, your Money Sir (good Mr. *Whigg*) your Money.

Whigg. I have none for you (*Tory*) march off, I pay no Money upon Compulsion without Law, arbitrarily.

Tory. You will be an *Ass* and a prating *Coxcomb*, like your Predecessors, I am as old as you, and know things as well as you; and when King *James* left his Son King *Charles* the First, Three Glorious Crowns, but an empty *Purse* or *Exchequer*, clogg'd to boot with a War for the Recovery of the *Palatinat*; the Old *Whiggish* way of Parliaments were made use of, but when that would not do enough, *other ways*, (beyond or besides the Law) were made use of, as *Loanes*, *Monopolies*, *Benevolences*, *Ship-money*, *Free-Quarter*, and many more were thought meet to be made use of, and those wayes brought in Money without very much ado.

Whigg. Then I have forgot the Story of those Times, pray help my Memory.

1625.
March 27.

Tory. I say then, King *James* dyed, March 27. 1625, and left the Crowns (with a War) to his Onely Son King *Charles* the First; but there was not Money, Money enough in the *Exchequer* to pay the Charges of the War; no, indeed, not to pay the Funeral Expences for the Deceased Kings Buryal, Interred, May 17. and the Nuptials of the Queen soon after Celebrated; the Marriage & Inflammated, June 12. at *Canterbury*, and entered London, June 16, for a Supply. To this purpose a Parliament must be called, and they met at *Westminster*, June 18. where the King in an Eloquent Speech, set forth his Wars, and his Wants, and urges for Supplies, and those Speedy too, because he tendred their Lives in great hazard, by reason of the Pestilence, which raged at that time, and much hindered, as well as damp't the Nuptial Joys and Solemnities.

May 17.
June 12.
June 16.
June 18.

For there dyed then in one week of the *Plague*, in London, and the Out-Parishes, 35417, and of all Diseases in a week, 54265.

Whigg. But were the Parliament a Free, Free Parliament of their Money?

June 21.

Tory. No, *Whigg*, not over Free at first nor last, for instead of Money, the Parliament went on in their old wonted Methods, your Old English *Whiggish* Methods, and sent Sir *Edward Cook* with a *Petition* to the House of Lords (for their Concurrence) against *Recusants*.

Whigg. Well, *Tory*, What harm in that?

Tory. Harm? You do not hear me say it was any harm.

Whigg. No, no, think what you will, but have a care of what you say, I have heard, the King gave the two Houses Thanks for that *Petition* against *Recusants*.

Tory. The more Courteous King he, but did he give them thanks for any Money, I doubt they were not so free of their Purfes, when they begin with Grievances, 'tis an ill Omen.

Whigg. 'Tis ill times foregoing, that makes Grievances (the Distemper of the Kingdom) for which Parliaments are the best (if not the only) *Physicians*; you think a Parliament is good for nothing, but (like Sheep) to give down their Milk, and part with their Eleece. But I remember the *Papists* were mighty Bogg, and Cuck a hoop at that time, having got a Queen of their Religion, and zealous for the Propagation thereof, and the King Cordially (as was fit) loved her, and she lay in his Bosome, and near his Heart, and had got a Convent of *Capuchin-Friars*, (bravely seated) at the Old House, *Somerset-House*; and Bishop *Land* made a distinguishing of Parties, giving the Duke of *Buckingham* a Schedule, wherein the Names of Ecclesiastical Persons were written under the Letters *O*, and *P*; *O*, standing for *Orthodox*, and *P*, for *Parisan*.

Tory. Ay, Ay, I remember that Parliament begun with what all other Parliaments (during the whole Reign) began with, namely, *Jealousies* and *Fears*, you *Whiggs* are full of *Jealousies* and *Fears*.

Whigg. Was there not a Cause for such Jealousies and Fears? Cause enough, more than enough; Must men see their Beloved (Religion, Laws, and Property, Charters, and Pri-

Priviledg's) Ravished before their Face, and do you think they ought not to be *Jealous* and *Fearful*?

And did not *Richard Montague* (one of the Kings Chaplains) write a Book at the same time, called — *Apella Casarem*, and Asserted, *That Popery had the Foundation of True Religion*, And upon which the House Voted his Book to be contrary to the Articles of Religion, tending to the Dishonour of the King, and Disturbance of the Church and State.

Tory, Voted? Yes, they Voted and Voted, and brought poor *Montague* upon his Knees at the Bar, and Voted his Books to be burnt, and they were burnt by the Hand of the Common *Hangman*, and exhibited Articles against *Montague*.

Whigg. Ay, ay, but the King owned him for his Chaplain, pardoned him and *Manwaring*, made them both Bishops, *Montague* was first made Bishop of *Chichester*, and then Bishop of *Norwich* (*Norwich* being the Richer Bishoprick) and *Roger Manwaring* was made Bishop of *St. Davids*. But though *Montague* was advanc't to the right sort of Advancement, yet his Book was advanc't to the *Hangman*, and refuted by *Dr. Fearly*, *Dr. Good*, *Mr. Tard*, *Mr. Taxes*, *Mr. Wooston*, and *Mr. Rouse*; and the Doctor of the Chair, in a Divinity Disputation held at *Oxford*, handled *Montague* very roughly, saying, *He was a meer Grammarian, a Man that studied Phrases more than Matter; that he understood neither*: See *Rushworth*, 177.

Tory. Come, come, for all this he kept the Bishoprick, had the Favour of the Court, and of two Chief Minions, *Buckingham* and *Laud*, advanc't afterwards to the Bishoprick of *Norwich*, for that Bishoprick is richer than *Chichester*.

Whigg. What says *Pluck*? — *The greater K — the better Luck*. Nay, it is no Sin to call him *K* — though he be dead, for in the Judgment of the Parliament, he was a *Mischievous Fellow*.

Tory. Parliaments are not Infallible.

Whigg. No, no, but they are as likely to be Infallible as any other, as Infallible as his Holiness, or the *Lambeth Convocation*.

Tantivee. Well, we'll give Loosers leave to speak; in the mean time *Dr. Montague*, and *Manwaring*, and all of us, their Successors do know very well of which side of our Bread our Butter lies.

Whigg. Yes, yes, *Spiritual Persons* do know to get *Carnal Things*, as well as any *Lay*, *Carnal*, — *Worldly*, *Earthly* man of them all. — Thus have I known *Buzzards* and *Kites* Mount up to Heaven, and Fly high: For what? In hopes to go to Heaven? No, no, but.

Kites and Buzzards Mount the Sky,
As if (they) to Heaven would Fly,
Whil'st they (Alas!) do Soar so high
Only the better to espy
Where the Prey on Earth doth lye.
Hovering over it, to lye,
(Swopp) Have at it, Says the Kite.

The Love of Money is the Root of all Evil, which whil'st some have coveted after, they have erred from the Faith, and pierced themselves (and our Kings, and these poor Kingdoms) through with many Sorrows.

What *Mischiefs* the Convocation and the Pulpit brought by their said *Lying-Cannon*, and *Lying-Sermons* (for *Manwaring* confest at the Bar of the House, That his Book was a great Lye, and did deserve (the fate it had) to be burnt; yet notwithstanding these Lyes, Disloyalties, *Mischiefs*, and *Flatteries*, through the Love of Money, finding the ready Road to Preferment, they got it, that ought rather to have had the other sort of *Preferment* or *Advancement* (that *Eloquence* has told us of.

Tantivee. Ay, ay, I know your meaning, and what you would be at, but you may be hang'd first; Old *Hodge* turns *Hang-man* now, and tells us in *Observer*, Num: That he has also bespoke *Halters* for *Carr* and *Curtis*, they have the Rope about their Necks already.

Tory. I confest this is insufferable, Is *Hodge* made Judge, or Jury-man?

Whigg. No, neither, the *Hangman* is unfit for any thing but the *Gallows* or *Bedlam*.

Tantivee. Nay, now you are as sharp as he.

Whigg. I grant it, but he teaches men ill *Manners*, and *beggs affronts* that abuses his fellow Subjects at this impudent rate, only because they dare be so bold, as to expose *Papery* and *Popish Designs*: But let old *Hodge* remember Sir *Francis Michell* a Projector (and Comrogue with Sir *Giles Mompesson*) who built a new Prison in *Finsbury Fields*, with *Gibbets* and *Racks*, and he was the first that hanged his own Invention or *Brazen-Bull*: yet they had the Kings Commission and Broad-Seal for what they did, and the King notwithstanding, left them to Mercy (that is) to the Justice of the Parliament.

Tamivee. As his Son King *Charles* left the E. of *Strafford* — you would say.

Whigg. No, Sir, I am not come to that yet; this *Hodge* interrupts us, *The Gallows will claim its due one day*, and rid the world of his Impertinence.

Tory. Nay, now you are bitter.

Whigg. Not a whit more than needs: How comes such Debauch't Villains to predict *Halters* and *Gibbets* to honest *Protestants* (as in *Ireland* in 41. too truly) when 'tis easily and readily to be proved that the *Gallows* has groaned for old *Hodge* ever since he proffered a *Rape* upon *Mrs. Darby* — The *Printers Wife*.

Tory. Ay, truly, that cannot be denyed, because the Gentlewoman is yet alive to attest it; the old *Cow* may thank God that she was too strong for him, otherwise he had hanged for it; but the *Geatish*, *Fumbling*, *Letcherous*, Old Dog was not able to stand before her.

Whigg. These are brave *Champions* for a Cause, he and *Railin* (that writes *Heralclitus*, expell'd *Cambridge* for being a *Rake-hell*) and Irish *Nas Thompson*: Oh Heavenly Brood!

Tamivee. Ay, but they have been ever true to the King, and Loyal.

Whigg. It is impossible, How can men that have no truth in them, be true to any body? They are *Rascals* and *Incendiaries*. No King can readily have worse *Enemies*; for they are enoughto spoil any Cause they manage, good or bad: Did not *Nas. Print* — the *Speech of a noble Peer*? Yet he goes *Impune*? Did not old *Hodge* turn *Renegade* to old *Noll*?

Tory. Ay, but he tells you he had like to have been hanged for his Loyalty.

Whigg. There must be more in it than Loyalty (pretended) for no man was ever hanged barely for being of that Party.

Tory. Some said, they laid to his Charge, that he was a *Spye*, &c.

Whigg. Hang him, we will talk no more of him; such Fellows as he (like the *Papists*) disgrace the Kings Army, ill success always did, and will attend them, let them be where they will; such *Debauchees* and the *Papists*: Herded with the Kings Army, as *Jews* do with the *Turks*, not for any more Love they have to them or their Religion, but because the Christians would not permit them to live amongst them: the truth is, the Parliaments Army Calhied thousands of better men (than *Hodge*) merely for *Debauchery*; and though he got in at *Coart* (where all Vice goes bare-fac't) with old *Noll*, it was only to be a *Fidler*, to which office any shabby *Rascal* is admitted.

Tamivee. Nay, now you are very keen and sharp.

Whigg. The *Canker* merits it, he corks every man in the mouth (with his Pen) that stands in the way of *Popish Designs*: he is like *Hermolimus* whose right name (as I said) is *Raylin*; but the masquerade Villain is ashamed on't, and well he may, for leave — (in) — out, and his Name is *Rayl* — to *Rayl*, *Lye*, and *Slander* is their daily work, and weeks work, they cannot live without it, it is their daily bread, they must write or starve; but *Hodge* has the best on't, for he has a Pension from *Dowry*, from *St. Omers*, and from the *D* — and from the *University*.

Whigg. I thought *Schollars* had had more wit than to part with their money so ridiculously.

Tory. *Schollars* are like other men, some are wise, and some are otherwise: Let us think no more of these *hireling Pamphleteers*; we *Tories* are sick of them, we are so daily glutted with them; nay, and they make us speak too, in spite of our teeth, that which we never thought, nor ever entred into our thoughts.

Whigg. Bold Fellows! But if some body do not take them so do, and turn them a little In-sided Out, till the Parliament Sit, they'll think they have got the World in a string, and all the reason on their side, as well as the Law too, they hope at present, or they durst not be so insolent; surely a few *Renegadoes* cannot long Cajole a whole Nation; Where is the old English Spirit now become?

Tamivee. Then you insinuate that the Pure-Parliaments-Army had no publick Whores, Where-masters, Drunkards, Cursers, nor Blasphemers among them.

Whigg.

Whigg. True, no open prophane persons were suffered; no doubt but there are wicked men every where, and Whore-masters might be in that Army, but if known, they were not tolerated, nor permitted to stay there, neither any Drunkard, Curser, Swearer, or Blasphemer: It is one thing to sin modestly, and through humane Frailty, the Apostles might do so; but to sin impudently, openly, with a high hand, and a brazen-face; nay, to boast of their Sin, and glory in their Shame, as they do at some Courts; this is (like the Giants of old) to bid Heaven Battle, and to dare the God of Heaven, and to curse themselves, and Blaspheme him to his Face: search all Records, consult all Histories, and you will scarcely ever find in any Age, that men ever sin'd at this Impudent rate, as now; nay, without Blushing; nay, they put men to the Blush, that cannot brag of their prophane Lewdness in Truth; so that some poor hearts are forced to glory in wanton Franks, that they never committed, lest they should be hooted at, and taken upon Suspicion to be virtuous.

Tory. Ay, ay, Lord have mercy upon us, we are Judgement-ripe, there wants but a little more Popery, and our Cup will be full. Huzzab! Beim-full.

Whigg. Mock not, God will not be mocked, you will find it speedily, speedily.

Tantives. You are no true Prophet, I hope, in this Prediction.

Whigg. I hope so too, I had rather we should mend than End; but God is just, and will not long be mocked, and openly and publicly, and with general Countenance, and Permission without Check, so damnable Blasphemed; wherefore God commanded an Attainment for poor Sinners in the Old Testament, but an open Blasphemer, or a presumptuous Sinner was not to live a moment.

Levit. 24.
16. Numb.
15. 30. 31.

Tantives. You see (tho) we do live to be Rampant, and Controll you, you Conventicle Rascal. You serve God (you Villain) in spite of the Laws; we'll Law you, and Fetter you to boot; old Hodge, Raylin, and Irish Nat do dayly bespeak Halters for you all.

Whigg. More is the Pity, that such Villains should Controll all, and abuse their Betters; but Irish Nat is met with.

Tory. He'll find better Friends yet, than better men.

Tantives. No, (Brother Tory) no, that would be a little too palpable; we had better let the Rogue suffer than the Cause be reflected on; speak not another word for him (as you love me); there are other ways to gratify his Sufferings, under hand; Justice must be done sometimes, for shame of the World, and Speech of the People, as well as for its own sake: or by way of Repriaxal, Man for Man, Pillory for Pillory, an Oxford Gallows for Tobacco; there is cunning in Daubing.

Whigg. I know Popish malice is Blood-thirsty and Implacable; but it is Lavishly bloody, and in its Kingdom when it can be Sanguinary and kill Protestants, under the Vizards of Loyalty and Disloyalty; whereas no man can be Loyal that is a Papist (it is impossible) further than the Priest dispenses, nor any man Disloyal that confronts not the Law, though twenty Irish Tories swear against one single Protestant.

Tory. Why? Were not all the Papists generally for the King, and not a man of them in the Parliaments Army.

Whigg. No; not a Man for the King immediately and directly, but at long run they happened to be so; for they were for the Pope, and the Pope happened to be for the King; but if the Pope had sided with the Covenanters, as he did with the French Covenanters a little before, under the Duke of Guise, against Henry III. and Henry IV. French Kings, then the true Papists were all against the King, and true Rebels in your sense; but in my sense, no man can be a Rebel (as Ple shew you hereafter) but he that wilfully opposes and transgresses the Laws of the Land, and such men are the only Rebels and Traytors, and have suffered as Traytors for opposing and undermining King and Parliaments and the Fundamental Laws of this Kingdom and Common-wealth in all Ages; but indeed, the Papists, and the whory, raary, swary, scory Tories were Cavaliers; for I have told you the Parliaments Army would not Harbour or Admit, or Permit such Debauchees, whom the Just Judgments of God do pursue from Country to Country, by Sea and by Land, and yet they take no warning. This same Popery is such a Devilish Superstition, that like the String of a Tarantula, it poisons as well as intoxicates, and makes the Fools dance and caper; so that I wish our Apostates would herein imitate the King of Denmark (Waldemar the 3d.) writing to one of the Popes that held too severe a hand upon him, these words—*Naturam habemus à Deo, Regnum à Subditis, Divitias à Parentibus, Religionem à Romanâ Ecclesiâ, quam sinobis invides, renunciamus per presentes.* (that is) We hold our Life from

from God, our Kingdom from our Subjects, our Wealth from our Ancestors, and our Religion from the Church of Rome, which if you grudge us, take it again, and make your best on't, for we renounce and disclaim it by these presents.

What? Can a few Renegadoes, or Papists think to nuzzle the most glorious Isle and City of the Universe out of their Rights, Religion, and Properties, and all this while pretend Loyalty? Forbid it, God! The City of London and their Priviledges are the great Bulwark of the Protestants Religion, and the Asylum and Sanctuary for Protestant Patriots against the late Popish Sham-plots, where Justice may be had, and equal Juries, not pack't and pick't to serve a turn, as has been in some Counties; hisher therefore do the Gentry fly, and to Middlesex, to avoid pack't and pick't Juries and Sham-plots; and the Papists know it as well; therefore the Jesuits first burnt it: and when that would not do —

Tantivee. — What then?

Whigg. Nay, nothing, I hope they can do nothing.

Tantivee. No? But if a Flaw be found in the City Charter, and taken away, as a Forfeiture, where is your brave Asylum, and Sanctuary, and Bulwark?

Whigg. I hope I shall never see that Famous Antient City with her Liberties and Priviledges (as antient as tier Christendom and Christian Kings) disfranchised and made a Village, to the ruine of so many thousand Families, and Apprentices, that besides the loss of their Money, have Served a weary Apprentiship to obtain the Freedom of the City. There is but one Stud that supports Popish-Designs, and that has been rotten to my knowledge (as well as the Chirurgions) almost twenty years, and if it drop a piece, down goes Babel for ever, and all Popish hopes, and the Fortunes of our few Renegadoes with it: a slender Prop, God he knows — And I may say of this Scotch Mist, as Athanasius said of the short Reign of Julian the Apostate, and his Persecution, *Nubocula est, & cito evanesces.* It will soon vanish, and then —

Tantivee. And then? What?

Whigg. Then — Where is the Policy of a few Renegadoes, that as men of no Principles of Religion, Honesty, or Honour, catch at the present Emergencies, have neither Faith, Hope, nor Patience to wait till the day clear up, and the Storm be over; but run for Shelter to the Bramble, whereby they will certainly loose all the wool off their backs, it is well if their Flesh escape: whereas he is groundfast and fast, that keeps to this certain Principle of Truth, namely, that the great Interest and Welfare of the People, is the Welfare and Interest of the King, and the great Welfare and Interest of the King, is the Interest and Welfare of his People; to this sense speaks King James in many Speeches; and his Son, our late King Charles took for his Motto, *Amor Livium Muniturum Regis.* The King has no Fortresses like the Hearts and Love of his People: And what his Peoples Mind and Hearts are, is best known.

Tantivee. Ay, How, I pray thee, by the Addressee?

Whigg. — Pish — By the Parliament only; nor was ever King happy that did not follow and make frequent use of their Advice as well as Aid; other Counsellors ('tis possible) may be Pensioners to other Princes; a List of such we have in King James's time, Pensioners to Spain, to the ruine of the Palatinate, and the Protestants of Germany; 'tis possible too, a long, long Parliament (like Staining Poles) might have such *Her mine* as Pensioners in it; but frequent Parliaments are not capable of such Dreggs, Dreggs so vile, and of so vile a nature (as Pensioners are) that they disgrace the Dunghill and the Gibbet; Judas's, Esau's, that sell their Birth-rights for a triffie; nay, worse than that wicked One, they sell all our Birth-rights, as well as their own; I have no patience to think of these Skums of the Country, the vilest of Robbers, and the worst of Thieves; there will be a Course taken with some of them, as cunning as they are.

Tory. In the Interim, they will make you Whiggs weary of your Lives.

Whigg. Gods Will be done; However they cannot tell our Rights to Christ, the Gospel, and to Heaven, nor of the desire to be dissolved, and to be with Christ, which is far better than to live to be Plagued, Jayled, Harra't, Harri't, Sworn out of our Lives, and Estates, and Liberties, Fin'd and Excommunicated, having no quiet Dwelling-Place.

Tantivee. That was the Lot of your Betters.

Whigg. That is no excuse for the Persecutors, that pretend to be Christians, nor does one jot lessen the Crime; go, fill up the measure of your Fathers; but your Zeal (Mr. Tantivee) would be with more Credit to your Spiritual Function, and Spiritual Courts, better vented against Tories, Pandars, Drunkards and Atheists, Cursers and Blasphemers, Bawds

Bawds and Parasites, Whores and Rogues, Apostates and Traytors, pimping Cuckolds, and Cuckold-Makers. 1 Caroli 1.

Tantivee. Ay, I know who you mean, but no matter for that, our *Tantivee-Divinity* lyes another way.

Whigg. And let it lye, God blefs me from that Religion that neither studies, nor endeavours Sobriety, nor a Holy Life, nor encourages Vertue, nor discourages Vice, but (on the contrary) denounces Wrath and Excommunication, and Jayles against all Appearances of Godliness that is not Uniform and Conform to their little pritty way.

Tantivee. I like you not (*Whigg*) nor your Discourse; I pray you, brother *Tory*, put him out of this Story, let us hear of the Money that first Parliament gave; Was it but two Subsidies? Caroli 1.
August 1.

Tory. No, no, yet the King thank't them for that, but told them withal, that his necessities required more, and the Parliament was Adjourned (by reason of the raging Plague) to Oxford, and met there, August 1st.

Tantivee. But did they give any more Money?

Tory. Not a penny, from first to last, for then, and there unluckily came the News of the Men of War (lent by King James to the French King, to be employed in his War against the Genoveses, but they made a shorter Trip, and were) made use of by the French King against the Protestants at Rochel, under the Command of Admiral Pennington. This gave the Parliament great Ombrage and Disgust. old Whiggs

Whigg. Can you blame them?

Tantivee. And Jealousies and Fears, I'll warrant.

Tory. The Parliament grew sullen, whiggish, and discontented, and the Seamen also turned whiggish, and would not fight against their Brethren, the Protestants of France, but mutiny'd; and in a Tumult, weighed their Anchors, and brought their Commanders and the Ships for England, notwithstanding the Command of L. Comway (Secretary of State) to the contrary.

Tantivee. Those Mariners smelt a Popish-Plot, I will warrant; this Whiggism is an old English Disease, 'tis bred in the Bone, I think.

To. The chief Minions of State were then, the Duke of Buckingham, and Land, till Buckingham was soon after stab'd at Portsmouth, about to go to Rochel, and then Land alone carried it, till the E. of Strafford also put in for a share with him. Buckingham commands the Admiral and the revolting Ships back again to Diep in France, commanding them to put the Fleet into the hands of the French Marquis De Effiat, which was done accordingly.

Whigg. How has poor England, and their Parliaments, and their Fleets been plagued with these Papists and French, time after time?

Tantivee. But did the Whiggish Seamen (at length) serve the Design?

Tory. Not a man of them, except one old Gunner, a true Tory-boy, that stuck to his Pan-pudding, but all the rest (Runaway Rascals) deserted the Ships, lost their Pay, and got away, and came home. But the Great-Neptune was brought off, Ship and Men, by the Commander, Sir Ferdinando Gorges.

Tantivee. Did he not loose his Commission for that Trick?

Tory. No doubt on it. But the Parliament fell hotly upon the Grievances. 1. Mispending the Publick Treasure. 2. The neglect of Guarding the Seas. 3. Jealousies of the Growth of Popery and Arminianisme, and Dr. Mountague is again Summoned to appear before the House of Commons, at the Bar. Three Grievances.

Whereupon the King calls the Parliament (to his Royal Presence) into Christs Church-Hall in Oxford, telling them that (Indeed) towards this Intended War with Spain, the Parliament had given King James three Subsidies, and three Fifteens, and that the Parliament had called a Council for the War, and Treasurers for issuing the Money and that all was dispended; and that the two Subsidies they had given him was not (indeed) yet gathered, but it was disbursed already, Money being taken up upon the Credit of it, and all gone, and as far short, as yet to set forth that Navy now preparing, promising also to give the Parliament a true account of it, how, and when, and for what Expended. August 4.

Tantivee. And would not that do, and melt their Hearts to give more money, when all was spent already?

Tory. No, not one Farthing; and yet the King commanded the Secretaries of State more particularly to declare the present Posture of Affairs, which was done accordingly, to

same Effect — That two *Subsidies* were already given, and graciously accepted, but the money thereof, and much more, are already disbursed; that a Fleet is now at Sea, hastning to their Rendezvous; the Army ready at *Plimouth*, expecting only their Commanders and Money, and that there wants yet *four hundred thousand pound*; that his Majesty is verily perswaded that there is no King that loves his *Subjects*, Religion, and the Laws better than himself.

Tantivee. And would not that melting Expression soften them into good humour, to part with their money to so *Loving a King*.

Tory. No, and yet the Treasurer added, that the late King dyed in debt to the City of *London*, a hundred and twenty thousand pound, and for *Denmark*, and the *Palatinate*, a hundred and fifty thousand pound, and for his *Wardrobe* forty thousand pound, besides his present Majesties Debts to the City of *London*, seventy thousand pound.

Charles I. *Tantivee*. That same City (surely) has got the *Philosophers-Stone*, Is there no draining the Fenns?

Tory. Do not Interrupt me) Besides, his Majesty was indebted to the *Navy* twenty thousand pound, and for Count *Mansfield* twenty thousand pound, and for *Mourning and Funeral Expences* for his Father, forty two thousand pound, and for Expences concerning his *Dear Queen*, forty thousand pound, In all five hundred two thousand pound; a prodigious Summe to owe, and almost half as much as the Exchequer was shut up for, and is now indebted to Widdows and Orphans, and others. I wish they were paid for my own sake, and theirs.

Tantivee. And would not all the Declarations of these great Wants move the Parliament to open their Purses for Supply?

Tory. Not a whit, for the Commons quite contrary, were rather more enraged at the *Reckoning*, and fell into high Debates.

Old Whiggish Memoirs. 1. With severe Reflections upon the Favourite *Buckingham*.
2. That Popery and Papiſts are favoured and Advanced notwithstanding the Kings Promise to the contrary.

3. That the Kings Pardon is made a *Superſedeas* to the Laws Established against Popery.

4. That the Pardon was Signed by the Principal Secretary of State, the Lord Conway, who said he did it by the Kings exprefs Command, though it highly reflected upon the Secretary himself.

Whigg. Thus the Old English Parliaments are termed Whiggish by you, because they have been long troubled with the *Yellows*, and *Jealowses* of Encroaching Popery. Can you blame them?

Tantivee. Methinks they might have been satisfied with the word of a King; and with the Kings Declaration put out against Popery and Papiſts.

Whigg. The Kings Word? May it be for ever Sacred, as his Person, and inviolable: But the Commons first made some Observations, that his Majesty granted them a gracious Promise concerning Religion, by the Lord Keeper, in answer to their Petition concerning Religion, July 11. and the very next day, his Majesty granted a Pardon unto *Alexander Baker*, a Jesuite, and to ten other Papiſts, and passed by immediate Warrant, and recommended by the Principal Secretary of State, without the Payment of ordinary Fees: and further, that the Secretary of State writ to the 2 Justices of Peace in *Dorsetshire*, in favour of *Mary Estmonds*, in whose House were found divers Copies of dangerous Letters and Papers, whereupon the said Justices tendred her the Oath of Allegiance and Supremacy, which she refusing, was committed to the Constable, from whom she made an Escape, and complained to the King, whereupon came the said Letters to the said two Justices, from the principal Secretary of State. 2. That the said Pardon dispenced with several Statutes, as 21, & 27, of Q. Elizabeth, and 3. of King James. 3. That the Pardon was Signed by the Principal Secretary of State: And therefore the Commons declared that these Actings tended to the Prejudice of true Religion, his Majesties Dishonour, the discountenancing of the Ministers of Justice, the Grief of the good People, the animating of the Popish Party, who by such Examples, grew more proud and insolent, and to the discouragement of the High Court of Parliament; all which they desire his Majesty to take into consideration, and to give effectual and speedy redress therein.

The Lord Conway, Principal Secretary of State, being called to give an account of this business, answered,

1. That

1. That he *never* hated the Popish Religion.

Tantivee. No, I dare *Swear* for him, or if he did, he had wit, not to say, he did, for he knew the Queens Religion, and knew which way led to her Favour and Preferment, that lay in her Power, I commend him)

2. *Whigg.* He answered that the Pardon to the *Popish Priests* and Jesuits was granted before the King answered their Petition, though it bore not date till afterwards.

3. That the King commanded the doing thereof, and that no Fees should be taken; that he was also commanded by the King to write a Letter in favour of the Woman in Dorsetshire, and what he did therein, was to *take off* all Scandal from the King, though it lighted upon himself.

Tantivee. A hard Task.

Whigg. 'Tis fit and just it should light upon such evil Councillors as *Act* or *Advise* the King (in any thing) contrary to Law; for the King can do no wrong, but the *wrong* (though under the *Broad-Seal*) lights upon their Heads that have a *Hand* or *Head* in the Injury; read History, all *Minions* at long run are left to Gods Justice, and the Justice of the Laws, if for their own *Narrow Ends*, or *By-designs*, they counsel or act against the Fundamental Laws.

Tory. But (as I was saying) the Lords, Spiritual and Temporal, and Commons (in that first Parliament of the Reign of King Charles I.) Represent their *Fears* and *Dangers*;

1. In the Papists desperate Ends; namely, the *Subversion of Church and State*.

*The old
Popish Plot.*

2. The Restlessness of their Spirit to attain these Ends.

3. The Doctrines of their Teachers and Leaders, perswading them that, therein they do God good Service.

4. Their Evident and Strict Dependency upon Foreign Princes, that no way affect the Good of his Majesty and his State.

5. The opening a way of popularity to the ambition of any who will adventure to make himself Head of so great a Party.

*Mark that.
Is it a
Prophecy?*

Together with eight principal Causes of the Increase of Papists, and sixteen Remedies; to which in a Parliamentary way, the King gave his Royal Assent in sixteen several Answers, promising to put the same in Execution; for which the Parliament gave him thanks, words for words, good words, for good words, but not one penny of Money, and so they were Dissolved at Oxford, having sat 12. days.

*Dissolved,
Aug. 12.*

Tantivee. What, but twelve days?

Tory. No, Some have not sat at Oxford above half so long.

Tantivee. The Place may be never the more unlucky for Parliaments, for all that; do not you speak against Oxford, I, *Tantivee* (my own self) am an Oxford Scholar.

Whigg. A *Blocksford-Scholar* more like (good *Impertinent*) do not interrupt Mr. *Tory*.

Tory. Before the Parliament were Dissolved, the House of Commons foreseeing their latter End and Dissolution, agreed upon this short Declaration following;

We, the Knights, Citizens, and Burgeses of the Commons House of Parliament, being the Representative Body of the Whole Commons of this Realm, abundantly comforted in his Majesties late gracious Answer touching Religion, and his Message for the Care of our Health, do solemnly Protest & Avow before God & the World, with one Heart & Voice, that we are all resolved, & do hereby declare, that we will ever continue most Loyal & Obedient Subjects to our most gracious Sovereign Lord King Charles, & that we will be ready in convenient time, & in a Parliamentary way, freely & dutifully to do our utmost Endeavours to discover & reform the Abuses & Grievances of the Realm & State (*Mark that*) & in like sort to afford all necessary Supply to his most excellent Majesty, upon his present, & all other his just Occasions & Designs, most humbly beseeching our Dear & Dread Sovereign, in his Princely Wisdom & Goodness, to rest assured of the true & hearty Affections of his poor Commons, & to esteem the same to be (as we conceive it is, indeed) the greatest Worldly Reputation & Security that a just King can have, & to account all such as Slandereers of the Peoples Affections, & Enemies to the Commonwealth (yet again) that shall dare to say the contrary.

Whigg. Well, *Tantivee*, Can any thing be more humbly Pen'd?

Tantivee. Words, words, *bona verba*, *bona verba*, It is the mode of Parliaments to address in all Humility, even in Remonstrances, but observe the Epithite (*just*) they will Supply his *just* Occasions.

1525.

Whigg. Why, Is not that fair ?

Tantivee. And they will be Judge of that *Just* Occasion, and whether it be a *Just* Occasion ?

Whigg. Good reason ! Otherwise they might give Money to hurt themselves, and pay men Wages for hurting them ; but the Proverb is, *Be it better, be it worse, be ruled by him that bears the Purse.*

Tantivee. But (*Mark*) For all their Humility, how bold and assured the last Clause is — *Enemies to the Common-wealth that shall dare to say the contrary.*

Whigg. The words of dying men are remarkable, they were their last words, just before their Dissolution, and Dissolved they were immediately by Commission, directed to several Peers for that purpose.

Tantivee. But the Money (*Man*) How did the King do for Money ?

Tory. He made *poor Shifts*, and they would not last neither, but were soon *worn out* ; after his Parliament was Dissolved, he took other measures, and other Councils. And first he endeavoured to get Money by the way of *Loan*, upon *Privy-Seals*, directed to several Persons that were *Money'd Men*, and able to lend.

Whigg. I do not like this *lending whether I will or no* (and never re-paid) some have another Name for it.

Tory. It proved but like Drink to a man in a *Dropfie* (the more he drinks, the more is his Disease exasperated, and the more he thirsts) for *these Loanes* bred a great deal of *Ill-blood*, and bred Matter of more Grievance, Heats, *Rage* and *Complaints* the next Parliament.

Whigg. It is always so, when men throw away wholsome Food and Physick agreeable to their Constitutions, to browse upon French *Quelque-Chose*, and venomous French *Mushrooms* (meer Toad-stools) dress them how you will.

Tantivee. Give me the French-way tho, for my way.

Whigg. *Thy way* ? Sycophant, thy way is *any way* that leads to Preferment, right or wrong ; Thy way is *Mountagnes way*, or *Manwarings way*, if a good Benefice ly at end of it ; Thy way ? with amendment to thee ; such ways as *thy ways* proved the Ruine of King and Kingdom, and to the *Tantivee* Councillors, that advised these new illegal ways of Fishing for Money, the Judges that counselled *Ship-mony*, *Loanes*, *Benevolences*, and the Favourites and Minions that hatcht the Projects, were all undone, ruined and undone, in Conclusion with their Projects ; *Poor-State-Empericks* ! For sooner or later, a Parliament will come, *Tantivee* ; the old Fundamental Constitutions of this Kingdom and State, cannot be pulled up, nor pulled down, but the very Fall crushes to death the very Underminers, and it will stand again upon its antient Groundsel, Parliamentary Constitutions being connate and coeval with our *English-Monarchy* and *Common-wealth*, like some Incorporated Twins, they are *Born*, and *Live*, and *Die* together, or the *Life* (when one is dead) is but a *lingring Death* : It is not a few *Silly-Sinners* that fear Parliaments (as Thieves do the *Assizes*, and upon the same account too) for fear of being *Called to Account* for their wicked Deeds) that can long alter the antient *English* Frame and Fundamental Laws ;

Dance in your Shackles then, let some
Sing *Huzzab*, till th' *Assizes* come
(The *Parliament*) your day of *Dooome*
To *Tories* dreadful, and to *Rome* :
Why do you tremble so ? and some
Astonish't stand ? That day must come ;
The longer stay, the heavier *Doom*,
To *Sly-Tantivees*, and to *Rome*.

Tory. A Poet ? (*Whigg*) I love this Chiming Chat.

Tantivee. No, I Swear, (*Brother Tory*) excuse me for that : He *Rhymes with a Vengeance* ; I Swear, God forgive me, I Swear, that should not Swear.

Tory. What a man is used to, he cannot help, Mr. *Curate*.

Whigg. 'Tis no wonder to hear a Parson to Swear.

Tantivee. You *Whiggs* will not Swear, but you will Lye damnably ; rot you for Sons of Whores ; the Devil take m— you make a man mad.

Whigg.

Whigg. But be not so mad, as to Curse and Damn your self too; the Devil will not take you, though you beg and pray to him to do it, not as yet—He like a Cat that has got a Mouse, gives the Ranters leave to play a little, knowing they are within his reach, he can have them at any time, and though they bid the Devil take them never so often, he will not do that for any mans pleasure, that he can do when he list; nay, I do not see that the Devil makes over much haste to take those that you *Tantivees* do Curse, Anathematize, Excommunicate, and send to the Devil; I do not think he is so much your Humble Servant, and at your Beck, as you would make the Silly- Bigotted-World believe.

Tantivee. Damn your World, I swear, I say again, By God Kings Reign, and shall Reign in spite of all the *Whiggs* in Christendom.

Whigg. And I say, By Christ States do Reign, Tyrants, Turks, and Usurpers do Reign too, and shall, as long as pleases God.

Tantivee. You think a man Swears (if he be a Tory) though he be but at Repetition; as I was (now) at no more than a bare Repetition of my Text yesterday (Prov. 8. 15.) By me (saith God, or Christ, or Wisdom) Kings Reign.

Whigg. And you made woful work with this at your Lecture?

Tory. He did (indeed) claw it away; and proved from this Text, that Kings were Jure Divino, by express Text of Holy Scripture.

Whigg. —Claw it away? right: such Sycophants do nothing else but claw, they know the way to claw Preferment, is to claw it away; they remember *Mountague*, *Sybilborn*, and *Manwaring*.

Tory. I'll assure you, that M. *Tantivee* is a graduate, and no small Fool, I assure you, he has been at the — *Verfity*.

Whigg. That is, instead of being a Simple Coxcomb, he is one in Mood and Figure: come, come, *Cucullus non facit Monachum*.

Tory. No, nor a Skarfe doth not make a man a Doctor, you would say.

Whigg. No, nor a Degree make a man a Divine, thou he Commence by the Favour and Influence of a Morocco Mahometan, or a Bantam-Ambassador.

Tory. I know your meaning, *Whigg*, and your stingy Reflection and *Innuendo*.

Whigg. Know what you will (I say) such Fellows bewray the very Pulpit, that take pieces of Texts of Holy-Writ, and know not what they say, nor whereof they affirm; but if they get a piece of a Text by the end, there's no end on't, but instead of being the Clue to lead us out of the Labyrinth, they do so tear it, and towze it, and towze it, and make such a Hodge-podge, that they loose themselves, and Snarl themselves and the Holy Text, so that they never find the right end.

Tory. Then do you, Mr. *Whigg*, find the right end on't by your fine Comment.

Whigg. I am bred to modest Principles, than to fancy my self a Commentator, yet I can read, and Mr. *Tantivee* here, can do no more; nay, he does not so much.

Tantivee. Your reason, dear Infructor.

Whigg. If you will read on (quite through your Text) you will soon find your Error.

Tantivee. Come on then, I'll try. Prov. 8. 15, 16. By Me Kings Reign, and Princes Decree Justice; by Me Princes Rule, and Nobles, even all the Judges of the Earth. I protest, I never consider'd my Context before: you know where I had my Sermon, 'tis in Print.

Whigg. Look you now, Did not I say, That they all Reign by God? Kings, Princes, States, Tyrants, Protectors, Nobles, Judges, all Reign by God; (that is) by Gods Permission, not all by Gods Commission and Approbation; Good Princes and Nobles, and Judges, Reign by Gods Commission and Approbation; Bad Princes, Bad Nobles Bad Judges Reign too, but (as the Devil does, the Prince of the Air, and God of this World) Reign as long as they can, and as long as God pleases to suffer them.

Tory. Brother *Tantivee*, this is a plague *Whigg*.

Tantivee. Hang them, Damn them all, they'll be confoundedly.

Whigg. And speak Truth too confoundedly, will they not? To the confusion of Pulpit-Parasites? Remember *Mountague*, his *Apello Casarem* was Licensed by four Bishops, I could name them too; but when the Parliament questioned the Book, they drew their Necks out of the Collar, and left him fairly to shift for himself; (as History tells us) having procured the Chaplain Dr. *Francis White* to License it, whom the Bishops left to appear alone in the Testimony, as himself oft-times complained publicly.

Tantivee. Ay, I would have done so my self.

Whigg. No doubt on't, thou wilt be a Confessor when the Wind is on thy side, but — *no Martyr for Religion, nor for State.*

Tantivee. No, I swear. (*Mr. Fox.*) excuse me for that.

Whigg. We will believe thee without *Swearing* : Art thou not like the Vicar of Bray ? Or Collonel *Escholin* ? Who was a *Heathen* under the Emperour *Libanius*, a *Christian* under *Constantine* and *Constantius* ; an *Apostate*, under *Julian*, and (would have been) a *Christian* again under *Jovian*, but they would not admit the *Renegade*.

Tantivee. Would they not ? I see the *Primitive Christians* could for a need be a little *Hard-Hearted*.

Whigg. *Hard-Hearted* ? You Wretch ! What *Vermine* are worse ? What *Plagues* more fatal to King and Country, Peace and Religion, than Wretches that have no Soul, no Principles of Religion, nor Honesty, no (nor so much as brave Heathens had) *Principles of Honour*.

Tory. We ought all to change, or else how can we repent, amend, or grow better ?

Whigg. Change ? Yes, 'tis good ; but he shall find a *Curse*,

That changes *not for better, but for worse*.

Tantivee. Poor *Whigg* ! I did not think thou hadst so much *Hope* and *Courage* left ; in the *Interim*, we'll try your *Patience*.

Whigg. Nay, I don't question it, for men of your way have *that one good Quality*, you can with your Cruelty, exercise and exert other *Mens Vertues*, though not *your own*.

Tantivee. We'll find work for your *Patience*, *Faith*, *Hope*, and *Charity* ; we will, I say.

Whigg. No doubt on't, go on, men in your way, were *always met with* at the long run.

Tantivee. I do not like this *Fellows Preface* ; It makes me tremble to think on it ; see how my Knees knock together ; to divert my *Cold Fit* (good Brother *Tory*) go on with your *Story* — Was there *any Money* got upon the *Loanes* and *Privy-Seals* ?

Tory. Some there were, but it lost more Hearts and Love, than ten times the Money was worth ; yet the King with such helps as he could, and running into Debt, with much ado, sends out a Fleet under the Command of Sir *Edward Cecil*, Viscount *Wimbleton*, Admiral, the Earl of *Essex* (fifteen years after, General of the Parliaments Forces against the Kings Forces at *Edgehill*), was *Vice-Admiral*, and coming upon the Coast of Spain, they found a Conquest ready to their Hands, the *Spanish Shipping* in the Bay of *Caliz*, but they neglected to attack it ; but Landed men under the Command of Sir *John Burroughs*, to little purpose ; therefore Shipping the Men again, they designed to wait for the *Spanish-Plate-Fleet*, which was shortly expected ; but that purpose too, was to no purpose ; for without Money, or Honour gained, they returned shabby, and poor, and sickly to England.

But were commanded not to Disband, and the *Train-Bands* are Exercised throughout England ; the *Plague* encreasing at London, part of *Michaelmas-Term* was Adjourned to Reading in *Berkshire*, and the King declares his Purpose for his Coronation upon *Candlemas-Day*.

February 2.

Tantivee. But where is the Money all this while ?

Tory. There was another new way Projected, but little came on it ; namely, A Proclamation was issued out for all that had 40 *l. per Annum*, to come and receive the Order of Knighthood.

Tantivee. Would I had been alive in those days ; my *Curate-Place* is worth 40 *l. per annum*, I would have been a Knight, by the Mass.

Whigg. You are a Sir *John*, already, *Domine* : *Domine Tantivee* ; but you are good for nothing but to interrupt (with your prate) wiser Men than your self ; I am Ear-sick of your Company, though you were in the Pulpit ; go on, *Tory*.

Tory. Some would pay Fines, rather than be Knighted ; and some Money was got, but it made another Grievance, and bred bad Humours, and Cholerick Heats in the next Ensuing Parliament (which the King found to be his surest Friend to trust to) It Met, February 6. at Westminster.

Whigg. No more *Oxford-Parliaments* then in that Kings Reign.

Tory. No, nor any where else, but in the old Place, the old Pallace ; when, and where his Majesty (being set in his Royal Throne) spoke by the Mouth of the Lord-Keeper *Coventry*, much what to the old purpose, and about the thing (you wot of) the one thing necessary, pressing Dispatch withal, and Expedition.

Tantivee

Tantivee. Ay, but let us hear of the Money, What Money did they give?

Tory. Instead of that, 1. They give fair words, thanking his Majesty for his gracious Answer to their Petition about Religion.

2. They took into consideration the publick Grievances.

Old English
Methods.

1. The Miscarriage at *Caley*;

2. The Favouring of *Papists*;

3. Evil Councillors about the King.

Grievances.

4. The *Loanes*, *Knighthood-Money*, and other Taxes.

5. An account to be given of the three Subsidies, and three Fifteens granted (21 *Jacobus*) to King *James*; and the Kings Revenue was mis-employed.

6. *Montague's* Book, wherein he endeavoured to reconcile *England* to *Rome*, &c. and to alienate the Kings Affections from his well affected Subjects, and accordingly, Articles of Impeachment were exhibited against him.

1. That he had affirmed (in his Answer to the *Gaggs*) That the Church of *Rome* hath ever remained firm upon the same Foundations of Sacraments and Doctrine (a pure Bishop) by God; and that the Controversies betwixt the Church of *England* and *Rome*, are of lesser and inferiour Nature, of which a man may be ignorant without any danger to his Soul.

Articles a-
gainst Mr.
Mounta-
gue.

Tantivee. *Ydud*, I think I am just of that Opinion my self, I have not so much hatred to *Papery*, but I think it would be Christianly done to be reconciled, and become one again, even shake Hands, and be Friends; Was he made a Bishop for this?

Whigg. Silence here in the Court (good Impertinent) let us hear out the Articles.

Tory. Whereas the 19th. Article of our Church saith, That the Church of *Rome* hath Erred, not only in their Living, and Matters of Ceremopy, but also in Matters of Faith.

2. That the said *Mountague* hath affirmed, that Images may be used for the Instruction of the Ignorant, and Exaltation of Devotion, contrary to the expresse words of the Second *Homily*, against the perill of Idolatry, which saith, That Images teach no good Lesson, neither of God nor Godliness, but all Error and Wickedness.

Moreover, that he there asserts *Tutelary Saints* and *Angels*, and that men once Justified, may fall from Grace, andundry other *Arminian* Points.

All which Offences and Errours, being a Dishonour to God, and of evil consequence to the Church and Commonwealth, they pray that the said *Richard Mountague* may be punish't (so he was with a *Bishoprick* or two), and that his Book may be suppressed and burnt; and Mr. *Pym* made a Report of the several Erroneous Opinions contained in Mr. *Mountagues* Book.

Tantivee. Oh, ho! Old *Pym*, I have heard of him.

Pym's Character.

Whigg. It may be so, and so has every man vers'd in History, he was a most learned Lawyer, a most Eloquent Oratour, and of solid and sound Judgment, equalling his Eloquence, a true Patriot, and a Parliament Man in every succeeding Parliament, to his dying day.

Tory. The 7th. Grievance was for Ships taken from our Merchants by the *French*, as likewise ours making Reprisals upon them.

Grievance 7

Lastly, The ill management of the money granted for the Relief of the *Palatinate*.

Grievance 8

But the King by *Secretary Cook*, presseth the Commons for Supply, but the Commons decline all Supply, and begin to consider the Cause and Cure of the Evils, pointing particularly at the D. of *Buckingham*, wherein they were a little interrupted by the Kings Message, and Letter by Sir *Richard Weston*, Chancellor of the Exchequer, directed to the Speaker, requiring a full and perfect Answer what they will give for Supply, &c. And that once done, his Majesty promises to continue them together at this time, so long as the Season will permit, and call them again shortly, and willingly apply fit and seasonable Remedies for their Grievances.

Whigg. If Kings of *England* would take advice of their great and best Counsel, the Parliament, there would be no Grievances, nor never any want of Money, but ask and have: 'Tis a wonder to me, that ever any should dare to advise any King against his only Interest, his Peoples Welfare, for which Kings were first invented, whether you know it, or no.

Whiggish
Principles

Tantivee. Oh, ho, you are for the old Whiggish Maxim, *Salus Populi, Suprema Lex*, The Peoples Welfare is the Supream and Chiefest Law.

Whigg. Yes, yes, you have his it right for once, and for once speak true, that is my Principle, and shall be all true *English* mens Principles, when *Tantivees* and their Doctrine of Court-Fawning will fit them for the Dunghill, and make them odious and loath'd by Mankind.

Tantivee. This was the old Plea in XLI. in the late Rebellion.

Whigg. Rebellion? There can be no Rebellion against the King, but what is Rebellion against his Laws; and Laws he has none, nor ever had, but what are confirmed; allowed, if not made in Parliament: If any King of England had in a Fever been distracted, and run out of his Wits (as did a late King of France) and would kill and slay his Subjects that came near him, thou art such an Ass, as to think this is no wrong to the Subjects, because the King does it, who can do no wrong.

Tantivee. Yes, yes, I do not think in such a case, that it is lawful to bind him, laying violent Hands upon him, this is to act like a Rebel.

Whigg. And thou, *Tantivee*, talks worse sense than thy Predecessor, the Prophet's Ass, *Badam's Ass* was not such a Coxcomb, but without a Fee, Pleaded for Propriety, and Liberty from unreasonable, and unconscionable beating and blows. And when such a furious King returned to his Wits, and was come to himself again, he would find Law enough to hang such Coxcombs and *Tantivee*-Councillors as permitted him to do so much mischief, and would not hold his Hands; nay, though they killed, beat, or slew any of his Subjects at his bidding, if the Law also did not concur (I mean not *Summum Jus*, or Rigour of the Law, for executing whereof *Empson* and *Dudley* were Hanged, and yet they had the Letter of the Law, and the Kings Broad-Seal to authorize and warrant them) nay, *Tantivee*, if you will believe our own Gracious Sovereign, that has tried both ways, by sad Experience, he tells us in his Declaration for Indulgence, 'That it was evident by the sad experience of twelve Years, that there is very little Fruit of all those forceable Courses, and therefore (saith his Majesty) we do now issue this our Declaration, as well for the quieting of the Minds of our good Subjects in those Points, for inviting Strangers in this Conjunction, to come and live under us, and for the better Incouragement of all to a chearful following of their Trades and Callings, from whence we hope, by the Blessing of God, to have many good and happy Advantages to our Government; as also for the preventing for the future, the danger that might otherwise arise from private Meetings, and Seditious Conventicles.'

Tantivee. *Whigg*, sure you quote this Declaration wrongfully.

Whigg. Then Judge you, for here is the Declaration *Verbatim*.

Tantivee. Nay, I cannot disprove it, for it is in Print, I see, but what said the *Tantivee*-Clergy to this?

Whigg. What? What should they say? Many of them rid *Tantivee* the same Religion the King is of, right or wrong; they are for keeping their Tithes and their Benefices; like *Ecebolus* the Heathen under the Emperour *Libanius*; who was a Christian under *Constantine* and *Constantius*; an Apostate under *Julian*, and (would have been) a Christian again under *Jovian*, but they would not admit the *Renegade*.

Tantivee. But what said the Papists to that Declaration?

Whigg. *Coleman* said in his Letters, that he designed it in these Infant-Times, when Popery could scarce go alone.

Tantivee. And are the Papists now in hope of greater Strength?

Whigg. I see (*Tantivee*) thou knowest nothing of the Intrigues, though thou art such a constant News-Monger at *Sam's Coffee-House*: In hopes of greater Strength? Man; In hopes to carry all before them, as *Coleman* said, *Now is the time*, of all other, since the Days of Blessed Queen *Mary*, of rooting out this Northern Heresy.

Tantivee. Our Weapons then are only Prayers and Tears.

Whigg. Then I am afraid thy Tools are too sharp, and thy Weapons Formal and little worth; Prayers and Tears are the only means, when we have no other, if we lay in a Ditch, or in a Pit; but if we have Hands, Heads, or Hearts, and can contrive a way to scramble out, and will not use them, otherwise than to wring our Hands and weep; 'tis a pitty we have Hands, or Heads, and will not use them in our own Help and Defence; a pitty but we should even dye in the Ditch.

Tantivee. Thou talk'st like a Rebel.

Whigg. Thou talk'st like an Ass: Why has God and Nature, thinkest thou, given men Eyes, Hand, and Members, but for use, and to employ them in defence of our God our King, our Religion, our selves, and our Laws? Why dost not thou, and such silly

Tan-

Tantivee as thou, use the same only *Weapon* of Prayers and Tears *aga'nst* Phanaticks ?
Tantivee. Oh ! If they grow too Rampant, they'l be in Rebellion again, we must keep them under, and call them *Coram nobis*.

Whigg. And yet against *Papery*, (that bloody Religion) you have no Weapons but Prayers and Tears, you'l trust God ; Oh Hyppocrisy and palpable Dissimulation ! Out of thy own mouth I will Judge thee, *thou wicked Tantivee* ! Is Prayers and Tears Weapons enough against *Papists* ? When Jayls and Fines, and Imprisonments, and all *Harrishing Cruelties* are little enough against *Protestant Dissenters* ? Out thou *Vermine* : I could spit at thy damnable Hypocrisy, and non-sensical Principles, inconsistent with themselves, inconsistent with the Opinion and Judgment of the King in his said Declaration, and inconsistent with the Judgment of the three last Parliaments

This Doctrine of Prayers and Tears (*the only Christian Weapons*) was wonderfully inculcated of old in *Ireland* just before the *Massacre* in *XLI*. Which was not only bloodily (*two hundred thousand Protestants*, Men, Women, and Children *B butchered*) but barbarously with *unheard of Cruelties* carryed on, to make them feel Death, and be long a dying, Innocence could not protect the Sucking Babes (for they said, *Nits would be Lice*) and more than twenty times, when the poor Babes, to see the Mother hanged, have cryed out *Mammy, Mammy* ; they have stuck it through the Belly, and upon a Halbands-point, reach't it up to kils its dying Mother, laughing to see how with his expiring Breath, it would kils the dead Mother, as she hung, crying, till it dyed at her Lips, *Mammy, Mammy*.

Tantivee. Why ? You pitiful *Whigg*, Doth not the Bible say, and tell us the manner and manners of a King, namely, *He will take your Sons and appoint them for himself, for his Chariots, and to be his Horsemen, and some shall (be Footmen) run before his Chariots, and he will appoint him Captains over Thousands, and Captains over Fifties, and will set them to Ear his Ground, and to reap his Harvest, and to make his Instruments of War, and Instruments of his Chariots : And he will take your Daughters to be Confectionaries, and to be Cooks, and to be Bakers.* 1 Sam. 8. 11.

(*Whigg*. If it must be so, I had rather my Daughter should be his Cook, than his Whore.)

Tantivee. And he will take your Fields and your Vineyards, and your Olive-yards, even the best of them, and give them unto his Servants : And he will take your Tenth (or Tithes) of your Seed, and of your Vineyards, and give to his Officers, and to his Ministers : And he will take your Men-Servants, and your Maid-Servants, and your goodliest Young-men, and your Asses, and put them to his Work : And he will take the Tenth of your Sheep, and ye shall be his Servants.

Whigg. Nay, read on (the next Verse) And ye shall cry out in that day because of your King, which ye shall have chosen, and the Lord will not hear you in that day.

Look you, Sir, look you, this was a King that God gave in his Wrath ; Have a care how you misapply Holy Scripture Hand over Head ; and do not compare the Kings of England, which God and our Laws have given to us for our good (we cannot live happily without them, nor they without us) but do not compare them to that wicked *Saul*, or *Solomon*, or the worse Tyrant that would have been (but that he had not his Fathers wit) that *Coxcomb Rhehoboam*, that lost ten parts of his Crown, with a Hectoring word, instigable by a Cabal of silly young *Tory-Councillors*, as silly as himself.

Tan. Ay, but it is a known Maxim in England, and in Law, That the King can do no wrong.

Whigg. That is as great a Truth, as ever you uttered in, or out the Pulpit : I perceive it is possible for you Priests (like *Cajaphas* the High-Priest) to speak Truths which you understand not ; What do you mean by ——— The King can do no wrong ?

Tantivee. The words are plain and easy, I mean, The King can do no wrong.

Whigg. How do you mean, in his Politick Capacity, or his Private Capacity ?

Tantivee. I like not this Distinction.

Whigg. No ? Then you must forbear your Politick Maxims, or talk in the Clouds ; For is it not possible that a King may Swear, or Blaspheme, Forswear, break his Oath, taking Gods Name in vain ? This is a Wrong to God. Is it impossible a King may lye with his Neighbours Wife ? This is a wrong, a tripple wrong ; 1. To the Cuckold. 2. To the Whore, and her Soul at least, if not to her Body, and if all be not found, within and without. 3. To the Cuckold-Maker most of all, in Soul, Body, and Estate ; and for which all English-men are bound by Law, to Curse him by Law, and by Book, the *Common-Prayer-Book* (every *Ash-wednesday* at least) once a year, and as often besides as the Minister thinks fit, and all the People shall say *Amen*.

And for these, and all other his Sins, as a Man and a Christian, the *Papists* and *Presbyterians* say he must be accountable to the Priest by Confession, Penance, and Stool of Repentance: No King is exempt from that Scripture, that commands all Christians at all times to be ready to give an Answer to every man that asks them a reason of the Hope that is in them, with Meekness and Fear.

This must be understood, in his Personal Capacity; for as a King, he is accountable to no man; for he (as a King, or in his publick Capacity) can do no wrong, It is impossible he should do wrong as a King; for if any thing pass in his Name, though under Broad-Seal, or Privy-Seal; it is so far from being wrong, if contrary to Law, that it is *nothing*, nothing at all, and *stands for nothing*, but the evil Instruments that have a hand in it, are accountable (and they only Accountable) for the wrong.

Tory. Almost thou persuadest me to be a *Whigg*.

Whigg. I doubt not but to make all rational *English-men* perfectly Convert, if they will listen to reason, but for *Mr. Tantivee* here, there is no hopes of him, *Venter non habet Aures*; his Ears are closed, and his *Tongue* wags just as the *Tongue* of his Church-Bells, even just as Men of the Church pull them this way, or that way, 'tis all one to *Ting, Tang, Tongue*; they have but one Note, and one Vote amongst them all; Is there an Election of Knights of the Shire? Who is *Tantivee* for? He has no Choice, but (like his Bells) *Hang Choice*; let him look upon his Letter wrote to him and all the Clergy in the *Diocess*, by the great *B*—— His Conscience is like his Finger-Watch; *What's a Clock?* He looks at the Church-Dial, and according to that Index, his Index sets his Finger-Watch, be it XII, or I; though it go not, nor has any proper motion of its own, yet be it XII, or I, by the Church-Clock, his Finger-Watch stands right, and is perfectly Conformable.

Tory. Come (*Whigg*) This is home upon him, and not to be denied, I see the man is silent; I will go on with my Story;

The Kings Letter and Message (afore said, by Sir R. Weston) to the *Speaker*, added, That the Fleet was returned, the *Victuals* spent, the Men must be discharged, and their Wages paid, or else a Mutiny would follow; That 40 Ships were made ready to be set forth on a Second Voyage, wanting nothing but *Victuals* and some Men, and not to be done without Money; That the Army on the Sea-coast must be Disbanded, if they had not a speedy Supply of *Victuals* and Cloaths. That the Souldiers sent to *Ireland* will prove the Authors of Rebellion, if they be not provided for; That the Season for providing *Victuals* will be past, if this Month be neglected, concluding with a Desire to know, *What they would give?*

Tantivee. Ay, let me hear that, *What Money* did they give?

Tory. Not a penny, but said, That grossly to feed a Diseased Body, full of bad Humours, would but nourish the Disease, and make it more foul, till it be purged; no good could be done, till the Cause, the great Cause of all those Distempers was taken away, (which they boldly and plainly called by name) the D. of *Buckingham*.

But the *Commons* answered his Majesties Letter and Message with very gentle Words, That no King was ever dearer to his People than his Majesty, no People more zealous to maintain the Kings Love and Greatness, that they can have no End but the Service of his Majesty, and Safety of his Realm, in discovering the Causes, and proposing the Remedies of the great Evils which have occasioned his Majesties Wants, and his Peoples Grief, that they then intend to supply his Majesty in such a way, as may make him safe at Home, and feared Abroad; for the dispatch whereof they would use such diligence as his Majesties pressing, and present Occasions should require.

His Majesty replied, That he liked well of the Answer of the *Commons*, and took it for a full and satisfactory Answer, and thankd them for it; but withal, told them, that he would not allow any of his Servants to be questioned amongst them, much less such as are of Eminent Place, and near unto him, &c. concluding that he would have them hasten for his Supply, or else it will be worse for themselves, for if any Ill happen, he thinks he shall be the last that shall feel it.

Then stands up Sir John Elliot, declaiming against the Duke, saying — *This last Action was the Kings first Action; and the first Actions of Kings are of great Observance in the World for Esteem, or Dis-esteem; That the Duke is Lord Admiral, manages all, and yet stays at Home, and ought to execute the Place, or leave the Place: Are not Honours sold, and made despicable? Are not Judicial Places sold, and Military Places by Sea, by Land?* Then cites Precedents; *That great Ministers of State have been questioned in Parliament, as 16 Hen. 3. Hugo de Burgo was found faulty, when the Treasure was exhausted, and was displaced, and when (and not till then) the Commons gave Supply. So in 10. Ric. 2. The Parliament would not give*

give till the Earl of Suffolk, who over-ruled all, was question'd & punish'd for his demerits, &c.

However the House minded the Kings Supply, and Voted 3 *Subsidies* and 3 *Fifteens*. but withal make the Proceedings against the Duke, go hand in hand; whereupon, the King commanded both Houses to attend him in the Banqueting-House at Whitehall, but for several Reasons: The upper *House of Lords* — to give them thanks for the care of the State of the Kingdom; But, Telling the *House of Commons* that he was sorry he may not justly give the same Thanks to them, and that he was come to shew them their Errours and Un-parliamentary Proceedings in Parliament (on which Theme the *Lord-Keeper* was commanded to enlarge) which he did, especially in Apology for the Duke of Buckingham, &c. reproving Mr. Cook, and Dr. Turner for seditious Speeches, and yet that the House did not correct them, nor censure them; requiring their positive Answer by Saturday next, about Supplies: His Majesty adding these words — (amongst others) — Mr. Cook told you, That it was better to be eaten up by a Foreign Enemy, than to be destroyed at Home. Indeed I think it more Honour for a King to be Invaded, and almost destroyed by a Foreign Enemy, than to be despised by his own Subjects; remember that Parliaments are altogether in my Power, for their Calling, Sitting, or Dissolution; therefore as I find the Fruits of them good or evil, they are to continue, or not to be, with more words to like effect.

Upon which the *Commons House* turned themselves into a grand Committee, and ordered the Doors to be locked, and that no Member go forth, till the House came to a Resolution; Namely, an Address to his Majesty about the Duke, and justifying the Proceedings against him to be Parliamentary, as also the Examination of the Letters of his Secretary of State, as also of his Majesties own, and searching of the Signet-Office, and other Records; That the House did check Mr. Cook, and was displeased, though Mr. Cooks explanation of his mind more clearly, did somewhat abate the Offence of the House, but they would take it into further Consideration, as also the business of Dr. Turner, and had done it ere this, had they not been interrupted by his Majesties Message. And if addition may be made of other things Imparting his Majesties Service, they were resolved to supply him, so as to make him safe at home, and feared abroad.

Sir John Suckling says, That to deliver up a Servant to publick Justice, is a tender Consideration, but publick Safety is the main, as the Loadstone quits its particular Inclinations to a small piece of Iron, to comply with its common Quality, and greater Body.

Read the *English Chronicles*, and the chief Differences have been in all Ages about overgrown Favorites, or evil designing Favorites, to whom Parliaments were always obnoxious and vice versa, like two Buckets in a Well, when the one comes up the other goes down: but read the happy Reigns, and you will find no Favourite indulg'd so much as a Parliament, the Representative of all the People, and which alone can make an English King happy; it is the old Foundation and Constitution of the State and Kingdom, and any other are weak, rotten, and transitory Crotches, and Crotchets, new Projects, and always fatal to the Projectors. If ever it proved otherwise, there might be some hopes it would do so still.

Then the *Commons* drew up a Remonstrance to his Majesty, chiefly against the Duke, and afterwards an Impeachment.

The Duke Articled against the Earl of Bristol in the House of Lords, and the Earl articulated against him, and also against the principal Secretary of State, the Lord Conway. In the House of Commons, the Marshal of Middlesex gave a Petition, that he was resisted in the Clink-Prison in the County of Surry, in the apprehending several Popish Priests, namely, Preston, and Wanington, Cum — and Drason; in whose behalf the Archbishop of Canterbury wrote to the Attourney-General, that they might have their Images, Beads, and Crucifixes re-delivered to them, excusing the two first as Friends to the Oath of Allegiance, and Cum — as an old Man, and well affected to the Cause, not meddling with any Factious or Seditious, as he could learn.

What the Articles were which in Parliament, were exhibited against the Duke of Buckingham, I refer the Reader to the Cronicles, only the 13th. and last Article I remember was, — That the Plaster and Potions which the Duke caused to be given to King James, in his sickness, was a Transcendent Presumption, of a dangerous Consequence.

But the Article at length is of so great length that I shall not transcribe it here, but the Reader may guess at it, by what Mr. Wandsford (thereunto appointed by the House of Commons enlarged thereupon) aggravating the Dukes Offence, by commending the Charity and Providence of that Law which makes it penal for unskilful Empericks and others to exer-

cise and Practise Playfick upon Common Persons, without a lawfull Calling and Approbation, branding them that thus transgress, as, *Improbos, Ambitiosos, Temerarios, & Audaces Homines.*

But he that without Skill and Calling, shall direct a Medicine, which upon the same Person had wrought bad Effects, enough to have dissuaded a second Adventure, and then when Physicians were present, Physicians selected for Learning and Art, prepared by their Office and Oaths, without their consent, nay, even contrary to their direction, and in a time unreasonable, he must needs (said he) be guilty, albeit towards a Common Person, of a precipitate and unadvised Rashness.

Sir Dudley Diggs made the *Prologus* to the Impeachment; Mr. Herbert managed the 1st. 2^d. and 3^d. Mr. Selden the 4th. and 5th. Articles; Mr. Glanvil the 6th. 7th. and 8th. Mr. Pym and Mr. Sherland the 9th. 10th. 11th. and 12th. Articles; and Mr. Wandsford managed the 13th. and Sir John Elliot the *Epilogus* of his Impeachment, at a Conference of both Houses.

The King stood firm to the Duke, and he was (during this Impeachment) made Chancellor of Cambridge University: Imprisoned Sir Dudley Diggs, and Sir John Elliot, at which the Commons were discontented.

And Sir Dudley Diggs being charged for saying in the Matter of applying the Plaister to his late Majesty, That he did *forget* to speak further of that, in regard of the Kings Honour, or words to that effect: There passed a resolution of every man in particular for himself, by Order of the House of Commons, In these words —

I Protest before Almighty God, and this House of Parliament, that I never gave consent that Sir Dudley Diggs should speak these words that he is now charged withal, or any words to that effect: and I have not affirmed that he did speak such words, or any to that Effect.

Sir Dudley Diggs presently after made the same Protestation, and was released, as was also Sir John Elliot, from the Tower: And the Commons Voted That Sir Dudley Diggs, Sir John Elliot, and the rest, who managed the Impeachment, had not exceeded their Commission.

4. Mo. 25.
Carol. 1. The Lords also Petition the King for the Release of the Earl of Arundel, Prisoner in the Tower, for that his Imprisonment was against the Liberties and Privileges of their House, concluding their Petition with these words — *We all suffer in what he suffers in this Restraint.*

The Lord Keeper (in answer thereunto) signified to the House, That he was commanded to deliver this Message from his Majesty unto their Lordships, *Viz.* That the Earl of Arundel was restrained for a Misdemeanour, which was Personal to his Majesty, and lay in the proper Knowledge of his Majesty, and had no relation to Matters of Parliament.

Whereupon the House was put into a Committee, and after great Search and Debate, It was resolved upon the Question — *Nemine contrascente*; — That the Privilege of this House is, That no Lord of Parliament, the Parliament Sitting, or within the usual time of Privileges of Parliament, is to be Imprisoned or restrained, without Sentence or Decree of the House, unless it be for *Treason, Felony, or refusing to give Surety for the Peace.*

And thereupon a Remonstrance was made, and Petition of the Peers, in Behalf of the Earl of Arundel, and their said Privileges

But an Answer being delayed from the 20. of April, till the 9. of May, on which day the Lords sent another Petition to his Majesty to the same effect, desiring his gracious and present Answer.

May 11. And upon the 11th. of May the Lord President reported the Kings Answer to the last Petition.

That he did little look for such a Message from the House, &c. taking exception at the peremptoriness of the Term — To have a present Answer: Whereupon the House left out the word — *Present.*

May 20. And the 20th. of May, the King returned an Answer — And after many gracious Expressions, concluding as a fuller Answer than formerly, with these words —

The Kings Answer. *It is time I committed him for a Cause which most of you know, and though it had been no more, I had reason to do it; yet, my Lords, I assure you I have things of far greater Importance to lay to his Charge, which you must excuse me for, not to tell you at this time, because it is not yet ripe, and it would much prejudice my Service to do it, this by the Word of a King, I do not speak out of a desire to delay you, but as soon as its possible, you shall know the Cause, which is such, as I know you will not Judge to be any Breach of your Privileges; for, My Lords, by this I do not mean to shew the Power of a King, by diminishing your Privileges.*

This Answer being read, begot another Petition, that his Majesty would please to restore the said Peer to his Place, or express such a Cause, as may not infringe their Privileges; which his Majesty (May 25.) promised to do with all convenient Speed; but the Lords Adjourn in *Disguist*, and resolve that all business be laid aside, and that consideration may be had how their Privileges may be preserved to Posterity, and would entertain no other Business, till after several Adjournments. at length on June 8. The Earl of Arundel was released, and gave his Majesty Humble Thanks, and their Lordships hearty Thanks for their often Intercessions for him unto the King; protesting his Loyalty.

Much about this time, Mr. Moer, a Member of the House of Commons, was committed to the Tower by the House of Commons, for words which seemed to reflect upon his Majesty — saying, *We were Born Free, and must continue Free, if the King will keep his Kingdom*: adding these words, *Thanks be to God, we have no occasion to fear, having a just and pious King.*

But his Majesty signifying by a Message to the House, that he had passed by his Offence, Mr. Moer was thereupon released. Farewel.

Tantrac. How now? Mr. Tory. I hope you have not ended your History thus abruptly,

Tory. Yes, I must at present, however, perhaps hereafter I may find more leisure to discourse you both. Whigg. I do not desire any more of Mr. Tantivees Company: but yours (Mr. Tory) is not so scandalous; a Cobler is ashamed to be seen in the Company of a Tantivee, the Circingle is so deservedly despicable; If there were (tho) any hopes to Convert him, I would venter to meet you again.

Tory. There is no converting a Tantivee, but by giving him hopes of some Ecclesiastical Promotion.

Whigg. I see you have got his *Horoscope* and *Ascendant*: For to that Elevation he erects all his Extravagant Lines, and *Interfering Schemes*, and Figures.

THE
SECOND PART
OF THE
History of Whiggisme,
OR THE
Whiggish PLOTS
PRINCIPLES and PRACTICES
(Mining and Countermining
THE
TORY-PLOTS,
PRINCIPLES and PRACTICES)
In REIGN of
King CHARLES I.

TORY.

ONce more, well met Mr. *Tantivee*, and honest *Whigg*:
Tantivee. } We come on purpose to hear the Continuation of your ^{1625.} *2 Car. 1.*
Whigg. } *History of Whiggisme*;
Tory. I neither am able (*nor do I pretend*) to tell you any thing but
 what is to be found in Chronicles, Histories, and *at large* already in
 Print.

Tant. Ay, but I have *not Money* to buy them, *nor Leisure* to read *large* Volumes,
 give us onely an *Abridgment* out of those *vaster* Collections, in relation only to the
Whiggisme of them.

Tory. With all my heart; where left I off?

Tant. At Mr. *Moor's* Release and Discharge by his Gracious Majesty *Charles 1.* and
 the Imprisonment and Release of the Earl of *Arundel*.

Tory. Oh! 'Tis Right.

Whigg. But was not *that* part of the Kings *Answer* about the Imprisonment of the
 A Earl

Whiggists Earl of Arundel (namely — *My Lords, By this I do not mean to shew the Power of a King, by diminishing your Priviledges;*) ill resented by the House of Lords?

b. 24.

Tory. It plainly intimated that the King thought *He had such a Power*, or some (about him) made him believe he had such a Power of a King to *Diminish their Priviledges*, but he did not mean to show it.

Tant. No, the more Gracious King He.

Tory. However, the House of Lords were so *Allarm'd* at the Expression, that lest they should happen to have a King that was *less Gracious* or of a *worse Meaning*, they would not meddle with any Business till they had secured as well as claim'd their Priviledges, by another Tenure than what was merely Arbitrary, *Ad libitum Regis*, and therefore Adjourn'd in *Disgust*, resolving unanimously to take nothing into Consideration, till they had Contrived how their Priviledges might be *Secur'd to Posterity*; which being perceiv'd, the Earl of Arundel (as you have heard) was *Releas't* to them, for which he was *thankfull*.

Tant. Ay, that was *right Tory-like*, and *most Loyally done*; some *Whiggs* would not so Religiously have *Kist the Rod* that whips them.

Whigg. 'Tis somewhat against the Grain of Humanity, to fawn, *Spaniel-like*, upon the Hand that beats them.

Tant. Some men are so Loyal as to make a Legg at every Box of the Ear; *Who may say to a King what dost thou?*

Whigg. Misapply'd and Misconstru'd Scriptures make up a *Tantivee*, and makes a man be a *Tantivee*.

Tant. Why? Is not the King's Will a Law?

Whigg. In France they say, and in Turkey, not in England; for so the Barons of England told the two Cardinals (whom the Pope sent to Reconcile the Differences betwixt King and People, about *Magna Charta*, Liberties and Prerogative) That, there were many Worthy and Learned men in the Kingdom, whose Council they would use and not Strangers, who knew not the cause of their Commotion, (in the Reign of K. Edward 2.)

Cbron. Ba-
kr. p. 109.

Tory. No, I must confess, that *Forreigners* (unacquainted with the Fundamental Constitution of our Government and Laws) are no *Competent* Judges of the lawfulness or unlawfulness of Contests betwixt King and People.

Whigg. Ay, the English were always tender of their Liberties.

Tant. But if English Kings did Invade their Liberties, they used no Remedy (I hope) but *Prayers and Tears*.

Whigg. And Bows and Arrows, and long Swords, until the Kings were Contented to Rule them according to their Oath, and the Law of the Land.

Tant. Ay, Perhaps when they happened to have some *easy*, weak, *timorous* and condescending King.

Whigg. No, In such a juncture, they were *always the calmer*, but grew rough, raging, high and boisterous, the more vehement, strong and tempestuous their Kings were; as for Instance, in Edw. 1. another *Saul*, for he was *higher* and taller than ordinary men by the Head and Shoulders, and as *Tyrannical* too as King *Saul* was: He at one time (at the Instigation of *William Marchian*, then Lord Treasurer) fetch't all the Riches out of the Churches and Religious Houses, and put it into his own Exchequer; Loans, Benevolences, the Writ of *Trailbaston*, great Fines were used by him; in the Seventeenth Year of his Reign he Fined all his Judges (pretending) for Corruption, the least of them one thousand Marks, an immense Summe in those dayes; but some of them two thousand, some three thousand, some four thousand, some six thousand, and the Chief Justice (Sir *Ralph de Hengham*) seven thousand Marks; the Chief Baron (Sir *Adam Stratton*) four and thirty thousand Marks; but from *Thomas Wayland* all his Goods and whole Estate Confiscate, and himself Banish't; and just so he used the *Jews*, which were then (in England) very rich and very numerous: 'Tis said of K. Hen. 8. that he never Spared Man in his Anger, nor Woman in his Lust; but King Edw. 1. was as resolv'd as he, as Couragious and Stout (leaving the Marks of his personal Valour, the Trophies of his Victories in the Holy-land before he was King) but he could Disguise his furious Resentments, and Adjourn Revenge seven and seven Years, till he could safely Execute it.

Tant. Safely! why who should or durst say to that most Couragious and Victorious King, (that thrice Conquer'd Scotland, France and Wales,) What dost thou?

Whigg.

Whigg. His own People and Subjects *fore't him to reason*, and to Rule them according to Law, his *Oath*, and *Magna Charta*; the *Parliament-men* came to his *Parliament* Attended with *Armed men*, very numerous at *Stamford*, 28 *Edw.* 1. to make him fulfill and Execute the *Charter of the Forrest*; says *Walsingham* and *Knighton* two Famous Historians of those times, *Rex Angliæ sub his diebus Parlamentum remittit Stamford, ad quod conveniunt Comes & Barones cum equis & armis, eo prout dicebatur proposito, ut Executionem Chartæ de Foresta hactenus dilata extorquerent* (mind that) *ad plenum.*

Walsingham, Hist. Angl. p. 48. Topigm. n. 1. p. 88. Hen. de Knighton. de rant. Angl. 3. l. cap. 13. col. 2528.

Tant. Ay, but how did the Stout King *Edward* Treat these *Armed Petitioners*?

Whigg. They ask't nothing but what the *Laws* and his own *Oath* ought to have Compelled him unto, and the King yielded to their Requests; *Rex autem eorum Instantiam & Importunitatem attendens, eorum voluntati in omnibus condescendit*; (*Knighton* says) *De qua re Rex Integri & plene eorum voluntatem Implevit ad vota*; in which matter the King fully and wholly granted their Desires to their *Wishes*.

Tant. It was very civilly done of him.

Whigg. It was wisely and honestly done, and as his *Coronation Oath*, *Equity*, *Reason*, *Conscience* and the *Laws*, (from none of which English Kings pretend to be exempt) did adjure him, and Constrain him; and they are *devillish Counsellors*, and the Kings worst *Enemies* and *Traitors* that perswade him to act contrary to *Law*: *Power* is high enough without being *wanton*, and lasts longest when it is not *Stretcht* to the height, or *Over-stretcht*, 'tis a wonder that a thing so *unease* should please.

Tory. Ambition and Covetousness know no bounds, and I have read King *Edward* got the *Pope* to set him free from the obligation of his *Coronation Oath* and *Magna Charta*.

Tant. But did the *Pope* absolve him and let him loose and free from his *Oath* and the *Laws*?

Tory. Yes, he did; for the *Pope* was a Native of *Burdeaux*, Born in King *Edward's* Dominions, but yet he would not acquit him of his *Oath* and *Obligation* to his Subjects and his own *Conscience*, 'till the King sent his *Holiship* all manner of *Vessels* belonging to a Chamber, made of pure *Gold*, and then the *Pope* untied the King from the Covenant made with his Subjects concerning their *Charters*, Confirmed unto them by his last three Acts of *Parliament*.

Baker Chron. p. 99.

Tant. Has the *Pope* power to do these things?

Whigg. Yes, *Fools think so*, and *Knaves* would perswade others to think so; the King and the *Pope* got by it, but the poor English Subjects paid for all.

Tant. But did not the King pay part of the *Reckoning*?

Whigg. No doubt on't, King *Edward* 1. made a shift with much *Bickering* to rub through, and come to his *Grave* in *Peace*, dying on his fair *Death*; but his Son *Edw.* 2. that followed his *Fathers* steps when he could or durst, had not the *Wit*, or else not the *Luck* to manage the *Feat* so well; (*poor Rehoboam!*) for he was *Deposed* by the *Parliament*, or rather was perswaded to *Depose* himself, lest his Son also should be *Excluded* from the *Crown*: (for so they threatened, and to make a King of another *Race*) Thus he lost his *Kingdom*, no *Blow* struck, no *Battel* fought, done forcibly and yet without force, violently and yet with *Consent*.

Chron. B. 112.

Tant. Then surely he had first lost the *Hearts* of his *People*.

Whigg. You may be assured of it, for (at first) his Subjects refused to suffer him to be *Crowned*, unless he would remove *Gaveston* from the *Court* and *Kingdom*, which damp't King *Edward's* *Spirit*, especially many of his great *Friends* being then at *Court* witnesses of his *Disgrace*, as *Charles of Valois* the *Queens* *Uncle*, and *Brother* to her *Father* (*Philip the Fair*) the *French King*, the *Dukes of Britain* and *Brabant*, the *Count of Luxemburg*, who was afterwards *Emperour*, the *Duke of Savoy*, the *Dutchesses of Brabant* and *Artois*, with many other *Princes* and great *Ladies*, so that the King solemnly *Swore* he would do what they desired in the next *Parliament*, so they would be quiet now; and thereupon the *Coronation* went on.

Baker Chron. p. 105.

Tant. Could not so many *Foreign Princes* and so powerful, Encourage the King to repel (with force) his Subjects *Insolence*?

Whigg. *Insolence*? Oh *Brave Tantivee!* What would have become of thee if thou hadst liv'd in these dayes to have an answer in *Parliament* for your *Tantivee-principles*, so *Discrepant* from, and *Inconsistent* with our *English-frame*, *Constitution* and *Fundamental Laws*?

Tant. Why? were *Parliaments* so *Malapert* in those dayes?

Whigg.

Whigg. Malapert ? Hey day ! what again in your Tantivee-strain, you have got the Language of some late Addressers, that take upon them to Judge the highest Court and Council of the Kingdom, the Parliament.

Tant. In your Opinion (you mean) the Highest Council.

Whigg. Dare you say to the contrary, whatever you think ?

Tant. I durst, if I were sure never to live to see another Parliament.

Whigg. Ay, thou art a good one, but the Parliament (as soon as they met) drew Articles of their Grievances, which, though seeming Harsh to the King, yet for avoiding further Inconvenience, he yielded unto them.

Anno 1.
Edw. 2.
Chron. Bal.
106.

Tant. Inconvenience ? What Inconvenience ? they were Subjects and Christians in those days, and had no weapons but prayers and tears, which can bring no great Inconvenience, if a man resolve to be hard-hearted.

Anno 25.
Edw. 1.

Whig. No, thou (I believe) art Prayer-proof ; but King Edward 2. remembred well, that in his stout Fathers time, the Parliament met at London, Octob. 10. *Non tam nudi*, not naked and unarm'd, but (*immò cum quingentis equis armatis & multitudine magnâ peditum Electorum*,) with five hundred Horse, and a vast number of choice Foot : *Induxerunt etiam cives Londoniarum, ut pro recuperandis libertatibus secum fierent* ; The Citizens of London were brought to stand up with them, for the recovery of their Charters and Liberties : *Comitibus itaque & Baronibus pariter conglobatis & confederatis, necnon majoritate populi eis inclinante* ; several Lords and Barons confederating and leaguely together, with the majority of the common-people, Inclining to their side.

H. de
Knighton.
de event.
Angl. l. 3.
c. 9. to 14.

Tant. What ? against the King ?

H. Knighton,
ibid.

Whig. No, for the King, against evil Councillors that seduc'd the King against his Oath, his Conscience, Religion and Law : And the Historian Hen. Knighton gives the reason of this general Confederacy — *quia communem profectum & utilitatem amplectebatur, communes diligebant eos fortiter* ; because the Confederates or Covenanters stood for the common benefit and common-weal, and the Laws, therefore the People lov'd them mightily ; and voluntarily accompanied their Parliament-men to London with horse and Arms at their own charge : Nay, 'tis a wonder that any man that had an English heart in his Belly could be a fawning Spaniel-like Tantivee ; some French Bastard sure.

Tant. But, what said the King to his armed Parliamentarians ?

Whig. Said ? he did (instead of saying any thing) his duty, and confirm'd their Charters and Liberties, so often confirm'd and so often wickedly and illegally broken and encroach't upon : but King Edward 1. was loath to confirm their Charters, except with this clause — *salvo Jure Corona nostra* ; saving the Rights of our Crown : But the People would not, by any means, admit that saving — and Exception ; so that the King confirm'd them as formerly ; as K. Charles 1. after a long Tugg in the House of Lords consented to the Petition of Right, without the saving ; or leaving intire that Sovereign power wherewith, &c.

4 CAR. 1.

Whereupon, — (sayes Mr. Noy) To adde a saving is not safe : And sayes Mr. Alford — Let us look into the Records, and see what they are ; what is Sovereign power ? Bodin saith, That is free from any condition, by this we shall acknowledge a Regal as well as a Legal Power ; let us give that to the King that the Law gives him and no more :

Tory. There spoke a Whigg.

Whigg. True : (so Mr. Pym added) I know how to adde Sovereign to his Person but not to his Power : Also, We cannot leave to him a sovereign power : Also, We never were possess'd of it :

Tory. Our King (God bless him) does not pretend to absolute and arbitrary Power.

Whig. Sovereign power cannot be invest'd in any thing that is not Omnipotent. And the great Oracle of the Law added, that the saving, or leaving intire the sovereign Power, &c. will overthrow all our Petition of Right ; It trenches to all the Parts of it ; It flies at Loans, and at the Oath, and at Imprisonment and Billering of Souldiers, This turns all about again. I know that Prerogative is part of the Law, but Sovereign Power is no Parliamentary word : In my opinion, it weakens Magna Charta and all our Statutes, for they are absolute without any saving of Sovereign Power ; take we heed what we yield unto : Magna Charta is such a fellow that he will have no Sovereign : I wonder this Sovereign was not in Magna Charta or the confirmations of it ; If we grant

grant this, by *Implication* we give a *Sovereign power* above all these *Laws*, (mind that ; for all *Power and Liberties and Prerogatives* are bounded and limited by the *Laws*, and though they be great as the *Sea*, yet have their bounds, the *Law* saying, *Hitherto shalt thou go, and no further, and here shall thy proud Waves be stay'd*; no *Prerogative* is infinite in *England*, nor any power *omnipotent*, (except that of *God alone*) the *Law* limits and bounds us all from the greatest to the least.) And therefore *Sir Edward Cook* goes on, telling the *House*; That *Power in Law* is taken for a power with force; The *Sheriff* shall take the power of the *County*; what it means here, *God only knows*: It is repugnant to our *Petition* (that is, the *King* shall not *Billet Souldiers, raise Money by Privy Seals, Loans, Imprison without cause in Law shewn, &c.* saving by his *Sovereign Power*;) our *Petition* is a *Petition of Right*, grounded on *Acts of Parliament*: Our *Predecessors* would never endure a *Salvo Jure suo*, no more than the *Kings of Old* could endure for the *Church, Salvo Honore Dei & Ecclesie*; we must not admit of it, and to qualifie it, is impossible: Let us hold our *Privileges according to the Law*; that *Power* that is above this, it is not fit for the *King* and *People* to have it disputed further.

Tant. The *Oath of Allegiance* binds us all to maintain the *Kings Prerogative*.

Whigg. No doubt on't; and let it be for ever *Sacred*, let no *Prophane Hand or Tongue* touch it; no, nor so much as think upon it *Irreverently*, both it and the *Peoples Liberties* (as aforesaid) are vast and great; but they are not *Infinite*, they have their known *Bounds and ancient Land-marks*, and *Cursed* is that *evil Councillor* that makes such a *Stir* to *Encroach or Remove* them, extend them or *Stretch* them, such deserve to *Stretch* for it; For 'tis certain that there is no *Sovereign Power or Prerogative* where-with any *King of England* hath been intrusted either by *God or Man*, but what is for *Edification, not for Destruction*; for the *Weal* of his *People*, and for their *Protection, Safety and Happiness*.

Tant. Our *Gracious Sovereign* (in his late *Declarations*) pretends to no other *Prerogative* but what is *legal*.

Whigg. All the better for him and us, his *Royal Father* (of *Gracious Memory*) seem'd to *Disgust* his *Lords* (as aforesaid) when he told them, that he meant not to shew the *Power of a King* by diminishing their *Privileges*.

Tory. He wanted not bad *Infillers* sometimes, as he *Confest* afterwards.

Whigg. The *Summer* shall want *Flies*, e're the *Crown* want *Sycophants* swarming about it, yet like *Musketoos* too, they usually *Burn their Wings* in the *Flame*; to this sort some ascribed those words in the *Kings Speech*, *I owe the account of my Actions to God alone, &c.* But as for *Tunnage and Poundage* it is a thing I cannot want.

Tant. No: why should he?

Whigg. The matter of taking it was not so much the question, as the manner of taking it, namely, taking it before and without the gift thereof to the *King*, by them that had the only power to dispose thereof.

Tant. Then there was *hard Measure* to some, as well as *hard Imprisonment*, if the *Parliament* had the only power to give *Tunnage and Poundage*; for the *Kings Commission* to the *Customers* begins thus:

C. R.

"Whereas the *Lords of the Council*, taking into Consideration
 "our *Revenue*, and finding that *Tunnage and Poundage* is a
 "principal *Revenue* of our *Crown*, and has been continued for these
 "many *Years*, have therefore *Order'd* all those *Duties of Subsidie*,
 "Custom and *Import*, as they were in the *Twenty first* of *King*
 "*James*, and as they shall be appointed by Us under our *Seal*, to
 "be *Levyed*; Know ye, that we, by the *Advice* of our *Lords*, *De-*
 "*clare our Will*, that all those *Duties* be *Levyed and Collected* as
 "they were in the time of our *Father*, and in such manner as we
 "shall appoint; and if any *Person* refuse to *Pay*, then our *Will* is,
 "that the *Lord Treasurer* shall *Commit to Prison* such, so *Refusing*,
 "till they *Conform* themselves; And we give full *Power* to all our
 B Officers

"Officers from time to time to give Assistance to the Farmers of
 "the same, as *fully*, as when they were Collected by Authority of
 "Parliament.

Whigg. This occasion'd Debates that ended in the Dissolution of that Parliament, after which the King call'd no more of eleven long Years, and Straits and Necessities were urgent and remediless without a Parliament, and woful work in Conclusion.

Tant. Why did the Parliament meddle with the Customers?

Whigg. Because they collected Customs in Tunnage and Poundage without Authority of Parliament.

Tant. King James had them before they were given to him in Parliament.

Whigg. King James had them by Authority of Parliament, from the day before his first Parliament begun; but the Statute gave him Power so to do, but not from the first
 1602. day of his coming to the Crown; for he came to the Crown March 24. 1602. His
 1603. first Parliament began at Westminster March 19. 1603. and took many things into Consideration, and Enacted them, before they took into consideration Tunnage and Poundage, but 1 Jac. cap. 33. the Commons, by the Advice and consent of the Lords, gave the King the Subsidy of Tunnage and Poundage, at a very low rate; namely, but three Shillings a Tun for Wine, and so proportionably for quantities greater or lesser than a Tun; but this expir'd with the Kings Life: his only Son and Successor took it (without Authority of Parliament) as his Father took it by Authority of Parliament, to the great Disgust of his Parliament, who did at length grant him Tunnage and Poundage, upon certain Trusts and Confidences, from the 9th of August, 1641. for about three months,
 16 Car. 1. 22.

Tant. What no longer?

Whigg. Not at one loose; then by 16 Car. 1. 25. they trusted the King with the Customs, from November 30. 1641. to February 1. namely, for two Months longer: Then (the other Hitch) for five Months, namely from February 1. 1641. until July 2. 1642. Then they continued it for some little time by 16 Car. 1. c. 29. & cap. 31. & cap. 36.

Tant. But did the Free, Free-Parliament in 12 Car. 2. 4. give it to our gracious King for no longer time?

Whigg. Yes, yes, for his Life, but upon trust too, so sayes the Act; namely,

The Commons Assembled in Parliament, reposing Trust and Confidence in your Majesty, in and for the Guarding and defending of the Seas, against all Persons, intending or that shall intend the Disturbance of your said Commons, in the Intercourse of Trade, and the Invading of this Realm, &c.

Tant. Then it was granted for these Uses and Considerations, belike, and should be made Use of for no other end, you would say.

Whigg. Yea, I do say so, as the said Statute sayes.

Tant. But how will you mend your selves, if I get some of it for secret Service?

Whigg. Thou art capable of any secret Service but Pimping.

Tant. Pimping? that becomes not my Coat.

Whigg. True, but I could tell you a time when Pimping, and Conniuing at Whoredom and Adultery, has been as ready a road to a Bishoprick, as ever Sybthorp, Manwaring, or Mountague took.

Tant. In what time; I pray?

Whigg. In what time? Catch-pole! in no good time.

Tant. Well, say (tho') in what time? good Whigg!

Whigg. When Popish Councils prevail'd most, and Popish Interest.

Tant. Oh! a great while ago.

Whigg. Yes, yes, Man-Catcher! how fain thou wouldst find me tripping?

Tant. But did King Charles 1. take Tunnage and Poundage, and Imprison the refusers without Authority of Parliament, for the first 15 years of his Reign?

Tory. Yes indeed, Mr. Richard Chambers was Imprisoned for refusing to pay Customs,

stoms, and had also 7060 Pounds of his goods taken from him, and was fined 2000 l. in the *Star-chamber*.

Tant. See what it is to be obstinate and Rebellious.

Whigg. What language these *Tantivees* have? *Obstinate and Rebellious!* when it was Voted and Declared by the honourable House of Commons, *Anno 1627. & 1628.*

"That whosoever shall Counsel or Advise the taking or Levying of the Subsidy of Tunnage and Poundage, not granted by Parliament, or shall be any Actor or Instrument therein, shall be reputed an Innovator in the Government, and a capital Enemy to the Kingdom and Common-wealth.

"And if any Merchant or Person whatsoever shall voluntarily yield or pay the said Subsidy of Tunnage or Poundage, not being granted by Parliament, they shall likewise be reputed Betrayers of the Liberties of England, and Enemies to the same;

As may appear by the said Order upon Record.

Now, (*good Tantivee!*) what shall a Subject do in this Case? he must necessarily be ground-crust between two Mill-stones; if he *Pays not*, the Kings party take all from him; and if he *Pays*, the Parliament punishes him for Betraying the Liberties of England, and as a common and capital Enemy.

Tant. There is but *Right and Wrong* in the World, which of them were in the Right?

Whigg. Neither of them would acknowledge themselves in the Wrong, *Ple warrant, 'till the longest Sword decided the Quarrel.*

Tant. But might not Mr. Chambers have been Pardoned, if he would have Recanted these words, — *They* — meaning the Merchants — *are in no parts of the World so screw'd and wrung as in England, and that in Turkey they have more Incouragement.*

Whigg. Recant? yes, they brought him a Recantation to Subscribe, and then he should be Released of his Fine, — 2000 l. But the draught of Submission he Subscribed — thus —

All the abovesaid Contents and Submission, I *Richard Chambers* do utterly abhor and detest, as most unjust and falle, and never 'till Death will acknowledge any part thereof.

Richard Chambers.

Also he underwrit these Texts of Scripture, instead of Submission, namely, *That* Isa. 29.21. *make a man an Offender for a word, and lay a snare for him that reproveth in the gate; and turn aside the just for a thing of nought.*

Wo to them that devise Iniquity, because it is in the Power of their hand, and they Mic. 2.1,2. *covet Fields and take them by Violence, and Houses, and take them away; so they Oppress a man and his house, a man and his heritage.*

Thus saith the Lord God, let it suffice you, Oh Princes of Israel: Remove Violence and Spoil, and execute Judgment and Justice, take away your Exactions from my People, saith the Lord God. Ezek. 45.9. & 46.8.

If thou seest the Oppression of the Poor, and violent perverting of Judgment and Justice in a Province; marvel not at the matter, for he that is higher than the highest regardeth, and there be higher than they. Eccles. 5.8.

Per me *Richard Chambers.*

Tant. But did He that is higher than the highest regard and shew his Displeasure in this Affair?

Whigg. It is neither safe nor easy to unriddle the meaning of Gods Providence, by the Events: But as to matter of Fact, History tells us, that *Richard Chambers*, notwithstanding his vast Losses (for which he never had considerable Reparation when

when time serv'd, *so thankless an Office* it is to be a *State Martyr*, as to the gratitude of men, but) by *Gods goodness* to him, he liv'd to be *Sheriff of London*, and a worshipful *Alderman* thereof; but his *Judges* in the *Star-Chamber* (many of them) did not come to the *Grave in Peace*; but went out of the *World* as naked as they came into it, strip'd of all before they were bereav'd of *Life*; yet the *Lord Treasurer Weston* dyed of his fair death, flying beyond *Sea*, and withall he dyed a *professed* (as before he was vilely suspected, and taken upon suspicion for a *Masquerade*) *Papist*.

Tant. Tom Whiggs thought him a *Covert-papist*, or a *Protestant in Masquerade*, when he was so *preferr'd at Court* from *Chancellor of the Exchequer*, to be the *great Lord Treasurer*.

Whigg. He was a *Creature of Buckingham's* making, and *Bishop Land's* confirming.

Tant. Do Bishops confirm Lord Treasurers?

Whigg. Sometimes, as well as turn *Lord Treasurers* themselves, as they used to be.

Tant. The worst of the *Disciples* carried the *Bag*.

Whigg. That *Rule* holds not always true.

Tant. But if the *said Treasurer* did *Dye* a *profest Papist*, that looks not well on our side.

1626.
2 Car. 1.

Tory. Nor can it surely be deny'd; and the *Commons* were so sensible of it, that they agreed upon this ensuing *Petition* to his Majesty concerning *Reculants*, (long before *Weston* grew so high) in these words :

To the Kings most Excellent Majesty.

2 Car. 1.

“YOUR Majesties most Obedient and Loyal Subjects, the Commons in this present Parliament Assembled, do with great Comfort remember the many Testimonies which your Majesty hath given of your Sincerity and Zeal for the true Religion Established in this Kingdom, and in particular, your gracious Answer to both Houses of Parliament at *Oxford*, upon their Petition concerning the Causes and Remedies of the Increase of Popery, that your Majesty thought fit and would give Order to Remove from all Places of Authority and Government, all such Persons as are either Popish Reculants, or according to direction of former Acts of State justly to be suspected, which was then Presented as a great and principal Cause of that Mischiefe; but not having received so full redress herein as may conduce to the Peace of this Church, and safety of this Regal State, they hold it their Duty once more to resort to your Sacred Majesty, humbly to Inform you, that upon Examination they find the Persons underwritten to be either Reculants, Papists, or justly suspected according to the former Acts of State, who now do, or since the Sitting of the Parliament did remain in places of Government, and Authority and Trust in your several Counties of this your Realm of *England*, and Dominion of *Wales*.

The Right Honourable *Francis* Earl of *Rutland*, Lieutenant of the County of *Lincoln*, *Rutland*, *Northampton*, *Nottingham*, and a Commissioner of the Peace, and of *Oyer and Terminer* in the County of *York*, and *Justice of Oyer* from *Trent* Northwards; and also against his *Deputy Justice* in *Oyer* from *Trent* northwards; the right Honourable Viscount *Dunbar*, Deputy Lieutenant in the East riding of *Yorkshire*, his Wife and Mother, and the greatest part of his Family being Popish Reculants; also against *William* Lord *Eures*, a convict Popish Reculant, and in Commission for the Sewers; *Henry* Lord *Abergavenny*, *John* Lord *Tenham*, *Henry* Lord *Morley*, *John* Lord *Mordant*, *John* Lord *St. John* of *Basing*, Captain of *Lidley Castle* in Com. *Southampton*; *Em.* Lord *Scroop*,

Scroop, Lord President of his Majesties Council in the North, Lord Lieutenant of the County and City of York, and of Kingston upon Hull; *Anthony Viscount Mountague* in Commission of the Sewers; *Sir William Wray* Knight, Deputy Lieutenant, Colonel to a Regiment, his Wife a Recusant; *Sir Edward Musgrave*, *Sir Thomas Lampley*, Justices of Peace and *quorum*; *Sir Thomas Savage* Deputy Lieutenant and Justice of the Peace, his Wife and Children Recusants; *Sir Richard Egerton* a Non-communicant; *Thomas Savage* Esquire, a Deputy Lieutenant a Recusant, and his Wife Indicted and Presented; *William Whitmore*, *Sir Hugh Beeston*, *Sir William Maffy*, *Sir William Courin* y Knight, Vice-warden of the Stannery, and Deputy Lieutenant, a Popish Recusant; *Sir Thomas Ridley*, *Sir Ralph Conyers*, *James Lawson* Esquire, *Sir John Shelley* Knight and Baronet, a Popish Recusant; *William Scot* Esquire, a Recusant, *John Finch* Esquire, not convicted, but comes not to Church; *Sir William Mullineux*, Deputy Lieutenant and Justice of the Peace, his Wife a Recusant; *Sir Richard Houghron* Knight, Deputy Lieutenant, *Sir William Norris* Captain of the General Forces, and Justice of Peace, a Recusant; *Sir Gilbert Ireland* Justice of Peace, a Recusant; *James Anderton* Esquire, Justice of Peace, and one of his Majesties Receivers; *Edward Rigby* Esquire, Clerk of the Crown, Justice of Peace, himself a good Communicant, but his Wife and Daughter Popish Recusants; *Edward E—*, *Robert Warrin* Clerk, a Justice of the Peace, justly suspected for five Reasons there mentioned, *Sir Henry Compton* Knight, Deputy Lieutenant, Justice of the Peace, and Commissioner for the Sewers; *Sir John Shelly* Knight and Baronet, himself and his Lady Recusants; *Sir John Gage* a Popish Recusant, with a vast number more of Justices of Peace, and Commissioners of Sewers, either Papists or justly suspected.

“Wherefore they humbly beseech your Majesty not to suffer your loving Subjects to continue any longer discouraged by the apparent sence of that Increase both in number and power, which by the Favour and Countenance of such like ill affected Governours accreweth to the Popish Party; but that according to your own Wisdom, Goodness and Piety, (whereof they rest assured) you will be graciously pleased to Command that Answer of your Majesties to be effectually observed, and the Parties above named, and all such others to be put out of such Commissions and Places of Authority where- in they now are in your Majesties Realm of England, Contrary to the Acts and Laws of State in that behalf.

Tant. Those last words were Pungent.

Tory. Not prevalent surely, for the Parliament was soon after Dissolved, and the House of Commons having Intimation of their intended Dissolution made what haste they could to perfect a Remonstrance or Declaration against the Duke of Buckingham, and concerning Tunnage and Poundage, taken by the King since his Fathers death without consent in Parliament, and which were never payable (they say in their Remonstrance) to any of his Majesties Ancestors, but only by a special Act of Parliament, and ought not to be levied without such an Act.

Tant. And did the King go on Collecting and taking Tunnage and Poundage notwithstanding?

Tory. Yes, he said he could not want it; and sent them a former Message, that if He had not a timely supply, He would betake himself to New Councils.

Tant. New Councils, what were they?

Tory. The Commons in their said Remonstrance often with thoughtful Hearts remember the words—New-Councils, repeating, and Repeating them as if they were somewhat against the old Parliamentary Councils and course of this Kingdom; and they Order'd every Member of the House to have a Copy of the said Remonstrance, for they had not time to Present it to his Gracious Majesty, but were Dissolv'd, though the Lords also prepared a Petition to stay the Kings purpose in Dissolving the Parliament, sending Viscount Mandevil, Earl of Manchester, Lord President of his Majesties Council, the Earls of Pembroke, Carlisle, and Holland, to entreat his Majesty to give Audience to the whole House of Peers.

But the King returned Answer, that *his Resolution was to bear no motion for that purpose*, but *He would Dissolve the Parliament*, and he was then as good as his Word, for he immediately Dissolved them by *Commission* under the great Seal, Dated at *Westminster June 15. 2. R. R. Car. 1. 1626.* To that purpose :

And withall Publishes a *Declaration in Print*, concerning the *Grounds and Causes* which moved his Majesty to Dissolve *this*, as also the former Parliament, Dated *June 13. 2 Car. 1.* two dayes before the Date of the Commission.

Tant. It was the readier against the time of using it ; *Coleman* was as provident.

Tory. Right, And also a *Proclamation* was published against the said *Remonstrance* of the *Commons*, commanding all Persons of what *Quality* soever, who have or shall have hereafter any *Copies or Notes* of the said *Remonstrance*, forthwith to *Burn* the same, that the Memory thereof might be utterly abolished, upon Pain of his Majesties Indignation and high Displeasure.

Tant. Then the Tide did run very high. .

Tory. The King also Published another *Proclamation* against *Preaching* or *Disputing* the *Arminian* Controversies *Pro* or *Con* ; but the effects of that *Proclamation*, how equally soever intended, became the *stopping* of the *Puritan's* Mouths, and an uncontroll'd *Liberty* to the *Tongues* and *Pens* of the thriving *Divinity-men*, the rising side, *Mountaignes* Party.

And though the Parliament was Dissolv'd, so that the Duke of *Buckingham* for that nearly-reflecting *Article*, the last, against him, which the King in *Honour*, and by the *Bonds* of natural *Affection* and *Piety* to the Memory of his Deceased Father, thought himself obliged to Call him to a publick account for so *Daring* an *Insolence*, in applying a *Plaister* to the Kings breast against his *Will*, and without the *Advice*, and contrary to the *Opinion* of the Sworn *Physicians* of King *James*, who attributed the *Cause* of his trouble unto the said *Plaister*, and a *Drink* that *Buckingham* gave him, as was Alledged in the Thirteenth *Article* of the Dukes *Impeachment* ; and the said *Drink* twice given to the King by *Buckingham's* own Hands, and a third time refused by the King, who felt great *Impairment* of his Life and Health, complaining of the *Drink* that the Duke gave him ; His *Physicians* telling him, to *Please* him and *Comfort* him, that His second *Impairment* was from cold taken, or some other ordinary Cause ; *No, no*, said his Majesty, *It is that which I had from Buckingham*, as more at large much aggravated and insisted upon by Mr. *Wandesford*, who managed the Thirteenth *Article* of the *Impeachment* against *Buckingham*.

Tant. But what said the Duke in his own *Justification* and *Defence* in the *Star-Chamber* ?

Tory. He denied it, and examined divers *Witnesses* about the matter.

Tant. And what then ?

Tory. Nothing more, the Cause never came to *Judicial Hearing* in that Court.

Tant. Then let us hear no more of it ; I am sick of it my self : I never heard so much before ; Go on.

Tory. After the Parliament was Dissolv'd and things well hush'd, the *Privy Council* Order'd all *Customs* to be paid, and the *Refusers* Punisht by *Fines*, *Imprisonment*, this was deem'd one *New-council*, and Loans another.

Tant. Loans, prythee *Tory*, what were they ?

Tory. The King sent to the Rich a Letter (beginning, *Trusty and Well-beloved*, &c.) under the *Privy Seal*, requiring him or them to send him within twelve dayes so much Money (as for Example, in the *West-riding* in *York-shire*, to Sir *Thomas Wentworth* 20 l. Sir *Francis Fuljam* 20 l. Sir *Edward Osburn* 30 l. *Godfrey Copley* Esquire 15 l.) promising in the Name of the Kings Majesty, his Heirs and Successors, to repay the Money so lent.

Tant. Ay, when ? lets hear that.

Tory. Within eighteen Months.

Tant. And was the Money Repayed ?

Tory. Pish ! that's a silly question ; then of the City of *London*, the King bid them lend him a hundred thousand pound.

Tant. Well said, a few such Summs from Towns or Cities would do the business ; but did they lend the Money ?

Tory. No, the City desir'd to be excused.

Tant. And what then ?

Tory.

Tory. Then the Privy-Council required them, *all excuses set apart*, to return a Direct and speedy Answer to his Gracious Majesty, or in default thereof, that his Majesty may frame his Councils as appertaineth to a King in such extream and Important occasions.

Tant. And were they not afraid and apprehensive of the Innendo?

Tory. The Commands rested not here, for they also commanded the City to Equippe twenty of their best Ships in the River, with all manner of Tacklè, Sea-stores and Ammunition, men and Victuals for three Months.

Tant. And did they do it?

Tory. They grumbled at it, saying it was without President; as did also the Deputy-Lieutenants and Justices of Peace at Dorset, having received the Kings Commands for setting forth Ships from Pool, Weymouth, and Lime; but the Council checkt them for daring to dispute Orders, instead of obeying them; and whereas they mention presidents, they might know that the presidents of former times were Obedience, not Disobedience.

Whigg. It would puzzle a good Historian to find presidents of Obedience in England to Arbitrary-sway, and Orders of Privy-Council for Impositions without Law to back them.

Tory. How? Did not stout King Edward 1. Command Roger Bigot Earl of Norfolk, ^{25 Edw. 1.} and Lord Marshal of England, and several other Lords to go to the Wars in Gascoyne in France, which they refusing, except the King himself went also in Person; But the King threatened then to take away their Lands and their Lives; saying to the Lord Marshal, and Swearing — By God, Sir Earl, you shall either Go or Hang.

Whigg. Ay, but the Earl answered the King at the same moment, — I Swear by the same Oath, I will neither Go nor Hang, and so without leave went out of the Room and departed; and shortly after, he and Humphrey Bohun Earl of Hereford, and other Lords and Noble-men Assembled, and other their Friends to the number of thirty Bannerets, one thousand five hundred men at Arms, well appointed and stood upon their Guard; but the King Dissembled his Resentments at that time, being about to go to Flanders, where he spent much Money, and for recruit Summons a Parliament (to meet) at York, promising from thenceforth never to charge his Subjects otherwise than by their Consents in Parliament, and also to Pardon all such as had denied to attend him in this Journey.

Tant. And did they trust the Kings word?

Tory. Yes: but he broke it and all his other Oaths and Confirmations of the Peoples Charters made in Parliament, two Years after; having obtained and bought a Pardon for ^{27 Edw. 1.} so doing, (as aforesaid) of his Holiness; nay, he began to play his Arbitrary Pranks long before that, for (in 8 Edw. 1.) he sent out his Writ of Quo Warranto (a fine Engine to get Money) to examine by what Title men held their Lands, which upon flaws found in their Charters, and pryed into by the Lawyers brought him in much Money; till John Earl of Warren stopt the Current and stem'd the Tyde, for calling upon him to shew his Title, He drew out an old rusty Sword, and said, He held his Land by that, and by that would hold it to Death, and having many Backers, it made the King desist from his Project.

Bak. Chron.
p. 100.

Tant. An old rusty Sword, dost say? that was more than the old Christian Weapons, Prayers and Tears.

Tory. And stopt the Kings Tyranny and lawless Usurpations, more than a thousand Petitions, Prayers and Tears.

Tant. Still I say Subjects, Christian Subjects should use no Weapons but Prayers and Tears.

Whigg. What, not against Robbers, Thieves and Murderers?

Tant. Not against Magistrates that Rob by Law.

Whigg. Thou talk'st like an Ass every day more than other; Rob by Law? a Constant tradition in terminis; if there be Law for it, it is not Robbery, Theft nor Murder; and if it be against Law or without Law, all violent taking of mens Goods (one Subject from another) is Theft and Robbery, except the Law enjoin it; and may lawfully be Resisted, without all doubt, in like manner and with such Weapons as the Onset or Assault is made.

Tant. What in an Officer, a Commission-Officer?

Whigg. No man can be Authoriz'd to do an ill thing, or an illegal thing by any mans Commission, much less by the Kings Commission, or the Broad-Seal, for the King can do

no wrong; if it be wrong, it stands for nothing; it is not the Kings act, nor the Kings Commission, but *Surreptitious*, and *punishable*.

Tant. And who shall Judge of its Legality, or the legality of the Resistance?

Whigg. The Judges, and the Law, and the Juries.

Tant. Nay, then we are well enough yet.

Whigg. If you be well, keep you so, whilst you are well, but remember *Belknap*, *Tresilian*, &c. many Judges have been Hang'd (right, right and good Reason) for corrupt and false Judgment, there are they that shall judge the Judges.

Tant. Ay, but when? at the day of Judgment?

Whigg. Yes, yes, no more on't; but this Doctrine of resisting with other Weapons than Prayers and Tears, Force with Force, Violence with Violence, in our own just De-

Augustin. cont. Ma- fence, seems so strange to the new *Tantivee-men*, that herein join with the old Error of
nich. l. 22. the *Anabaptists*, (condemned in the 37 Article of the Church of England) as also the
cap. 74. Family of Love, who Condemned all Wars, as did the *Manichees*; nay, the learned
Lud. Viv. *Ludovicus Vives* saith, *Arma Christianum Virum tractare nescio an fas sit*; I know not
Instit. whether or no it be lawful for a Christian to Fight at all, or go to the Wars, and wear
Fem. Christ. Weapons; *Laetantius* also was against all Killing, right and wrong, by Law, or without
lib. 1. Law, by or without the Magistrate.

Tant. The Article you mention, sayes, it is lawful to wear Weapons, and serve in the Wars at the Command of the Magistrate.

Whigg. Right, I say no other, the other resisting without the Magistrate, is onely in a Christians own Defence, the dictates of the Law of God, the Law of Nature, the Law of Wisdom, reason and Prudence; the Law that Worms and all Creatures have of Self-preservation; he's accessary to his own Death, and *felo de se*, that resists not a Murderer or a Robber.

Tant. Ay, but suppose the Magistrate take your Goods violently against Law.

Whigg. That also is impossible, for as he is a Magistrate he acts by Law, and cannot possibly Act as a Magistrate but by having the Law on his side; if he has not the Law to Vouch him, he Acts not like a Magistrate, but as a Robber; but this must be certain, clear and evident, otherwise Resistance is a Sin.

Tant. This is right Whiggish Principles, and Whiggish Doctrines, and Whiggish Practices.

Whigg. This is the old English Practice, and the dictates of right Reason and the Law.

Tant. Where did you learn these Doctrines?

Whigg. I cannot well tell where first I had them, for they are connate and coeval with the reason of every Wise man, and Good man, but I think I first had them in Print, out of a Sermon Preach't by one of the Kings Chaplains in Ordinary, *William Haywood D. D.* Preacht before his Majesty at *Newport* in the *Ile of Wight*, during the time of the Treaty there (for Peace) betwixt the King (*Charles 1.*) and the Parliament; upon a suitable Text (*Rom. 12. 18.*) *If it be possible, as much as lyeth in you, live peaceably with all men*: Where, excellently and suitably he Discourtes of the first words of the Text; I'll repeat onely his own words in Print, in descant upon the words ——— *If it be possible, namely, (He sayes,)*

"A form of Speech this is which implieth often Difficulties in the business; and
"sometimes Impossibility; difficult where the Parties to be reconciled are froward,
"and self-willed Enemies to Peace in *Dauids* language. Impossibility where no
"Agreement will be had, without loss of a good Conscience: Where Gods Honour,
"or the administration of Justice, or the discharge of our calling lieth at stake, so
"that we cannot have Peace with men, unless we be irreligious, unjust or unfaithful.
"In the former case where Peace is only difficult; that should stir up our diligence
"the rather; endeavour with so much the more Patience and unwearied Industry to
"overcome the frowardness of those we have to deal with; and where so precious
"a Jewel as Peace is to be compassed, with expence of our labour or our substance,
"there spare for no cost or pains. But where it is impossible to a Servant of God,
"where nothing will do it but the sale of a good Conscience, there rouse up our
"courage, and prefer not outward Peace before inward; mens contentment, or our
"own temporal commodity or safety, before Gods Honour, our Souls quiet and the
"publick good. But it will here be demanded, How we may know when Peace is
"possible, when not: Six cases are mentioned by some Divines, ye may referr them

“to the three heads aforementioned, of Religion, Justice, and Faithfulness in our calling.
 “Of Religion first. God himself (in case his publick Worship be indangered) enjoyns us flatly to break the Peace. *If thy Brother the son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bosom, or thy friend, which is as thine own Soul, entice thee secretly, saying, Let us go and Serve other Gods which thou shalt not know, &c. Thou shalt not consent unto him, nor hearken unto him, neither shalt thine eye pity him: Thou shalt not spare, nor conceal him, but thou shalt surely kill him, thy hand shall be first upon him, and afterward the hand of all the People, Deut. 13. 6.*
 “Thus ye are to understand it in case of Temptation to manifest Idolatry, (and Popery is clearly prov’d to be Idolatry) Blasphemy, Herefie or Apostacy from the true Faith and Worship of God: we can have no Peace, nay, we can have no Mercy; we are not allowed to spare and conceal the party so tempting us, but deliver him up to just Punishment, be he never so near, or dear to us. Secondly, where our selves are Persecuted for Religion, or Vertue, or Obedience to Gods Law in any kind, and there is no way of satisfying our Persecutors, or delivering our selves from trouble, but by denying our Faith, yielding up our Vertue, or violating our Obedience to Gods Commandments. In these two cases, the one offensive, the other defensive; for preservation of our Religion, and our Duty to God, no Peace possible.

“Two other cases follow, which belong to Justice. One where we are passive, or those who are one with us: and we are violently assaulted contrary to Law and Equity. We may then break the Peace for our own Preservation, in defending our selves, so we do it *Cum moderamine inculpata tutele*, go not beyond what is needful to our honest defence, or theirs who depend on us, as our Wives, Children or Family. The like holds when we are violently handled, because we will not joyn with others in breaking Peace, and trampling down Justice. *Cast in thy lot among us: We will find all precious substance, and fill our Houses with spoil, Prov. 1. 13.* Thus where in defence of Justice to our selves, and our own private, being Innocent, and against wrongful Authority, our Lot is to be passive. Another case may fall out, wherein it becomes us to be active, though our selves, in our particular Interest suffer not: and that is, where we see our innocent neighbours wrongfully abused, and distressed to extremity by lawless hands; we may there rise up in rescue of oppressed Innocence, and do as much in our neighbours case, as we would wish done in our own. Thus Lot resisted the Sodomites in behalf of the Angels whom they Invaded with violence: And Moses succoured the Israelite striving with the Egyptian, Exod. 2. 12. And thus every good man, armed with wealth and power, may, and ought to stand up in defence of the poor Widow and fatherless, against their tyrannous oppressors. Nor are they breakers of the Peace in so doing; but these cruel grinders of the Poor whom they resist.

Now *Tantivee*, what think you of your Doctrine, that Christians may use no other Weapons but Prayers and Tears? and what your Design may be in Preaching up and every Sunday inculcating such *Cramboe Doctrine at this juncture*, I do not know, it looks like a *Set-business*: What think you of *Dalilah's Policy*? the crafty Whore was Brib'd to Betray *Sampson*, but the Philistines durst not set upon him till he was Bound, for they had woful Experience of his Whiggish Valour; therefore they hire the *Hireling* to Bind him first, that they might securely Spoil him; a very crafty Piece of Politicks.

Tant. Ay, and if all you Whiggs were Bound Hand and Foot, till we did to you what we list, it were no great matter.

Whigg. It would be the safest way, for Toties and Tantivees have no good Luck at Fighting, though none so prone to Challenge and Quartel as they; (right Heitors) witness a late double Duel of Chieftanes, Whiggs and Tories.

Tant. I never heard of it.

Whigg. No matter, you shall not then from me; for I purposely conceal your Tory-Champion, out of profound respect to him, because he was most Piteously baffled.

Tant. What, out of his Life?

Whigg. No, no; To save that ignobly, he onely parted with his Honour; that he might die daily and endure a thousand Deaths, in conscious memory and doleful regret for the cowardly baseness and loss of Honour, which none but the Son of W—— no man of Honour will part with it; basely to purchase a Sneaking reprieve for a baffled Life.

Tant. I do not apprehend you.

Whigg. No matter; It is not to the History, but *pat* to our present purpose, whilst you *Tantivee's* would persuade us to bind our own Hands 'till our Throats be cut, by *Hectors* and *Tories*, against Law, and that *It is Divinity so to do*; I told you before, that this was the Old Doctrine in Ireland, just before the *Tory* Cut-throats *basely Butcher'd* the Protestants, *Man, Woman and Child* that they could come at, or *durst* come at; and they came at all, and *spared* not *Man, Woman nor Child*, who happened to be Armed with no other Weapons but Prayers and Tears; old Earl Warren's rusty Sword was the onely Shelter and Safe-guard under God, there is nothing else frights a Jesuit from a Massacre, but fear of losing his own life; but for Prayers and Tears, the *Cycodiles* *relent* not, though you Weep your Hearts out; no, let them *once begin their Violence*, (which God forbid) but if they do, he deserves to have his Throat cut, and his Wife and Children first miserably Butcher'd before his face, that *so unmans himself* as not to defend the *helpless Babes* with no other Weapons but Prayers and Tears. Prayers and Tears! is that the word? Why, *box it about* then in every *Tantivee*-pulpit, and number the Converts, and tell me how many English-men (Protestants or Papists) are proselyted to the new *Tantivee*-doctrine; yet if all the Papists in *Christendome*, and all the fierce Episcopal or Presbyterian Bigots, whose Religion is Persecution, and Blood and Wounds, an inhospitable and inhumane Crew, that will think it Religion to kill men if they will not go to Heaven, Plunder and Fine them, if they will not march along (their way too) and yet in their publick Confessions and Articles of Faith, acknowledge themselves *fallible*, and whether they be right or wrong they *cannot well tell*, to be sure: Pretty hearts, all other People must have no other Christian-weapons but Prayers and Tears, whilst they with Sword in Hand, hold a Bible in one hand, and dart and slash with the other, as if they (alone) were the *Popes Commission-Officers*, or *Antichrist Curaziers*, arm'd Cap-a-pe, whilst the trembling and better part of *Christendome* kneel Weeping before them, Crying to them for — *Mercy for Gods sake*, — *Quarter for Heavens sake*; whilst with deaf Ears, hardened Hearts, and bloody Hands, they are *Killing men for Gods sake*; If I could not be reconciled, yet I could cohabit peaceably, lovingly and neighbourly with any Religion, except this Persecuting Religion, (under what form soever it lurks:) *It is not of God*, but from *Abaddon*, (that is) *the Destroyer*, who was a Murderer from the beginning; an Inquisition, a High-Commission, an Ecclesiastical Jaylor, Horning, Cursing, Damning, Imprisoning, *Scolding* or *Footing* upon the Stool of Repentance, &c. differ but as the old *Viper* and her Brood, though they eat up one another, they are all Vipers, all the same Image of the Beast, and all of a Breed; or as a *Serpent* and a *Dragon*, a little time, and good store of Blood and growth makes the *Serpent* *right Dragon*: God bless us all from their Stings, from their Bloody Jaws and all devouring Maws.

Tant. Nay, the Fanaticks say the Episcopal are more Condescending and Merciful than the Presbyterian.

Tory. You know the Proverb, *Curst Comes have short Horns*; but you may know the *Nature of the Beast*, the Cursed nature, by her *Dossing* at men on all trivial occasions, though her *Horns* are almost worn to the Stumps: of all Persecuting Religions there's never a Barrel better Herring; for they all do as much *Mischief* as they can; I grant some of them have not the force, the opportunity, the *longed-for Power* of being bloodily cruel, but they *show their good will*, you see; though they are forc'd (*poor Hearts*) to *Thrash in their Cloaks*; the Cloaks and Pretences of Mercy and Christian Compassion: this makes such a jumble with their Practices, that they *Thrash* now 'till they *Sweat* again, and are almost tired and out of breath; they *cannot well tell* what to do for the best, which makes them so *various from themselves*; sometimes all Love and Kindness, Charity and Indulgence; and then again, at it again, with *Curses* and *Gaols*, Hell and Damnation; — Into what difficulties doth sin plunge poor Souls? whereas, how easie is Christs Yoak? what Guards and Bulwarks are necessary to secure Tyranny and Cruelty, Oppression and Violence? and all too little, however, *no fence* (can be had) for their *Fears*, nor any cure for their wounded Spirits and Consciences: whereas on the contrary, *How easy is it*, and pleasant to be Sober, Temperate, Virtuous, Loving, and to live according as the Laws counsel us, not taking *new Councils*, New wayes, and *by-wayes*, out of the right Road of the Kings High-way.

Tory. Humanity teaches men no such monstrous cruelty.

Whigg.

Whigg. 'Tis true, for their superstition (Invented to be a Crutch for Pride and Avarice) under the Vizard of Divinity first destroyes Humanity out of the Bigots; and then, and not till then, they cease to be men, and lose all humane Bowels and Compassion, being Transubstantiated to perfect Devils, and Abaddon's, or Destroyers; so devillish are all persecuting Religions: whereas Christs Kingdom (the Gospel) is not of this World, nor are its Weapons carnal but Spiritual; if Christs Kingdom were of this World, then might, and would, and should his Servants fight for it; but now is his Kingdom not from hence.

Tant. A little more of this would make me perfect Whigg, I think; yet I had rather hear more of the History; How did the Loans thrive? when were they repay'd? or, was the Exchequer shut up at pay-day? or what became of the Ships, and the Ship-money?

Tory. The Ships, and Men, and Fleet, and Money went the way that a great deal of English-money has gone since that time, namely, to France with the Duke of Buckingham; who made a base broken Voyage of it, and returned to get Recruits, which the King provided for him as well as he could; and away then the Duke went (for a second Venture) towards the Isle of Rhee again; but he got no further onward his way thither than Portsmouth, for there he was Stabb'd by Lieutenant Felton.

Whigg. Upon what Provocation?

Tory. I'll tell you anon; as for the Loans, the King Promis'd that this way should not be made a President for the time to come, to charge them or their Posterity, to the Prejudice of their Just and Ancient Liberties, enjoyed under his most Noble Progenitors, and Promising them, In the Word of a Prince, to repay such Summes.

1626.

Tant. That is to be understood when he has the Money to repay.

Whigg. Yes, but that time never yet came.

Tant. I am not for this kind of Lending, whether I will or no, and without being able to sue for, or recover (neither by fair means nor foul) neither Principal nor Interest, I'll Swear.

Whigg. Nay, Do not Swear, I'll believe the Parson without Swearing; for Men of thy Coat and Tantivee-principle seldom put out Money to Interest or Use, except to the Ale-house or Tavern, to wipe out the Chalk, and clear old Scores; and then run fresh upon Tick again; what needs thou care for the Liberties and Charters of an English-man? thou hast no Inheritance to lose, nor will thy Heirs fall out or quarrel about the Land thou leavest them; thou wilt take a Course for that, and make thine own Hands and Guts thy Executors.

Tory. To the Imposition of Loans was added the Burthen of Billeting of Souldiers (return'd from that unsuccessful and dishonourable Voyage from Cadiz) and Moneys to discharge their quarters were for the present to be levied upon the Countrey, to be repay'd out of Summes Collected upon the General Loan.

Tant. Yes, when they could catch it.

Tory. The Companies were scattered here and there all the Kingdom over, but that did not much affright men out of their Purfes, though many Felonies, Robberies, Rapes and Murders were Committed by the Souldiers and Mariners; but they were governed by Martial-law; and some were Executed, but they Mastered the People, disturbed the Peace of Families, committed frequent Rapes, Burglaries and Robberies, Murders and Barbarous Cruelties, which made a general Outcry and Lamentation wherever they came: but the Lord Chief Justice (Sir Randolph Crew) lost his Place for not favouring the Loan; and in his room succeeded a right Cavalier, (Sir Nicholas Hyde) who yet for his Abilities and Skill in Law, might without blushing climb up to the Bench; but he could not without great disgust and general Prejudice succeed a man so universally belov'd as was Sir Randolph Crew.

To advance this Loan, one Sibborth had contriv'd a Tantivee-Sermon, Preached by 3 Car. i. him at Northampton, at Lent Afflizes, upon Rom. 13. 7. called Apostolical Obedience, and by all means the Divinity must be in Print, or else you'll say, how could it have reacht the Ears of Bishop Laud, or made room for Preferment.

And Archbishop Abbot must License it under his own Hand, or take what follows.

Tant. Why sure he would not lose his Archbishoprick for want of Subscribing his Name.

Tory.

Tory. He refused to do it, though the Court prest him earnestly to do it, and his Archbishoprick was Sequestred soon after.

1627.

Whigg. Some said it was Bishop *Lauds* Policy, to pick a Quarrel with him, if he refused to obey the Kings Commands, or expose him to the Indignation of a Parliament, if he dared to License such *Tantivee-Stuff*, and illegal and wicked Positions; some called them Traiterous Positions; he affirmed that the *Prince who is the Head, and makes his Court and Council, it is his Duty to direct and make Laws.* Ecclef. 8. 3, 4. *He doth whatsoever pleases him; where the word of the the King is, there is power, and who may say unto him, What dost thou? And — If Princes Command any thing which Subjects may not Perform, because 'tis against the Laws of God, or of Nature, or Impossible, yet Subjects are bound to undergoe the Punishment without either resisting, or railing, or reviling, and so to yield a Passive Obedience where they cannot exhibit an active one: I know no other Case but one of these three wherein a Subject may excuse himself with Passive Obedience, but in all other he is bound to Active Obedience, sayes Sythorp.*

Tory. He had forgot the Laws of this Land, which all Kings are bound and Sworn to obey; for the *municipal Laws* are not immediately any of those three, and Doctor *Manwaring* he silt for Preferment with two Sermons to *Drill* in the *Loan*, though against Law, as the King confest in after Statutes; as also the *Ship-writ* Condemn'd by the King: (16 Car. 1. 14.) But those Court-Sermons did Mischief awhile, though in Conclusion the *Court-Parasites* smarted for their *sawcy rashness* and falshood; *Manwaring* asserting, that the King is not bound to observe the Laws of the Realm concerning the Subjects Rights and Liberties.

Whigg. This is just like the *Popes Pardon*, and Absolving King *Edward* of and from the Obligation of his Coronation-Oath, Vows and Promises.

Tory. *Manwaring* also asserted, that those who refused to pay the *Loan*, *Offend* against the Law of God.

Tant. Did he find that in the Bible?

Tory. And that the Authority of Parliament is not necessary for the raising of *Aids* and *Subsidies*.

Whigg. 'Tis a wonder to me that the Parliament let him escape after this: what sets a Kingdom in a flame but these *Incendiaries*, that do not, or will not know the Constitution of this Kingdom and Common-wealth? An equal Bridle to curb *Tyranny* and Arbitrary Sway on the one hand, and *Anarchy* and Confusion on the other.

Tory. Ay, our Laws are good enough, none better.

Whigg. Then what *Traytors* and *Villains* are they, that dare *debauch* the *fundamental Constitutions* and *Laws*?

Tory. It was the way to *Preferment*.

Whigg. The way to the *Gallows*, was it not? better a hundred thousand such *Sycophants* were Hang'd, than a good King and his Laws Betray'd, and the Kingdom Involv'd in blood through their fly *Tantivee-leavings* and *Insinuations*.

Tory. Bishop *Laud* was the *Man*, and all in all with the King, all *Preferments* in Church and State he annuated, or He and *Buckingham*; though they so *mischievously* to the King and State, countenanc't the *Loan*, so contrary to the grants of the great *Charter*, and the *Subjects Liberties* and *Properties*, which the King was bound by *Oath* and *Duty* to Preserve and Observe, and was ready to do it of his own *Benignity* and *Goodness*, but those *Court-Parasites* ruin'd all at length, and themselves too.

Popery and *Arbitrary Sway* are *Twins*, *alwayes coupled*; the Queen had great Influence upon the *Favourites*, either to *make* or *marre* them, and they knew it as well; and the *Jesuits* had too much Influence over her, what by *fair* means, what by *foul*; but the King was angry, when he heard they made her (for *Penance*) *walk bare-foot* to *Tyburn*.

Whigg. The *Jesuits*! Ay, they are pretty Creatures for *Princes* to be *Slaves* unto, and to become their *Vassals* and *Instruments*; they have got the *two Reyns* (into their own hands) that guide the *silly World*, namely, *Hope* and *Fear*, whom the hopes of Heaven cannot allure to their purposes, the fear of Hell and Purgatory does affright.

Tant. Brave doings! In *Athens* *Themistocles* was Governour and Rul'd the City, his

his Wife rul'd him, and her Son rul'd her, where then were lodg'd the Reyms of Government?

Tory. What's that to us here in England? good Impertinent!

Whigg. Do not interrupt us, you (Parson) with your Nonsensical Prate out of old Notes, which you read devoutly out of Sybthorp, Manwaring and Mountague; do not mistake your self, you think the People of Athens had a brave time on't, luscious doings; if you had liv'd there, you would have known where, and to whom you would make your special Addresses and close Applications.

Tory. Archbishop Abbot was quite out of play, for refusing to License that doughty Sermon; to which he made many rational exceptions; as namely, in Page 2. to these words—*And whereas the Prince pleads not the power of Prerogative: and in page 8. The Kings Duty is first to direct and make Laws: and—page 10. If nothing may excuse from active Obedience, but what is against the Law of God, or of Nature, or Impossible: How does this agree with Page 5. That all Subjects are bound to all their Princes, according to the Laws and Customs of the Kingdom wherein they live? (he might have honestly added) and no otherwise: and Page 12. yea, all antiquity to be absolutely for absolute Obedience to Princes in all Civil and Temporal things.*

Tant. Hey day, this is like Pope Boniface to Philip (the fair) of France, *Sciat te in Temporalibus & Spiritualibus nobis subiacere.*

Whigg. They do not say in Spiritual things they would have their Prince absolute over all but themselves, but is that Position agreeable to the great Charter, and many more Acts of Parliament in Edw. 1. and Edw. 3. *That the Subjects shall not be grieved to sustain any Charge or Aid, but by the Common Assent, and that in Parliament; and the Petition of Right at large Confirms the same, by the Repetition of many more Statutes to that purpose.*

Tory. Enough, Enough of this.

Tant. What Opinion had Archbishop Abbot of Dr. Land?

Tory. He soon found him, and said, his Life in Oxford was to pick quarrels in the Lectures of the Publick Readers, and to give notice of them to the Bishop of Durham, that he might fill the Ears of King James with Discontents, against the honest men that took Pains in their Places, and settled the truth (which he called Puritanisme) in their Auditors. It was an Observation what a sweet man this was like to be, that the first observable Act that he did, was the Marrying the Earl of D. to the Lady R; when it was notorious to the World that she had another Husband: King James did for many years take this so ill, that he would never hear of any great Preferment of him: The Bishop of Lincoln, Doctor Williams got him at length advanc'd to the Bishoprick of St. Davids, which he had not long enjoy'd, before he began to undermine his Benefactor.

Rushw. Col.
part 1.
440.

Tant. That Ingratitude is inexcusable.

Tory. He continued his Rancour against him to his utmost to the very last.

Whigg. Ay, Archbishop Abbot (that had woful cause to know him) gave this Character of Land, that such was his aspiring nature, That he would underwork any man in the World, so that he might gain by it.

Tory. The little man had a high towering Spirit; which made the Kings Jester, Archede, who would needs say Grace before the King, when little Bishop Land was present, in these words — Great Praise be given to God, and little Land to the Devil.

Whigg. The worst Crime that was laid to his Charge, was the Countenancing Arbitrary and illegal Taxes recommended by Sybthorp and Manwaring, and abetting these Sycophants; which some call *Crimen lesa majestatis Legis & Regis*; There cannot be a greater Treason than an endeavour to rob the King of his Goodness, Truth, Conscience, Trust, and fidelity to his People, nor a readier Road to Ruine: The Kings Prerogative is the guard of the Subjects Liberties and Peace, he has no Prerogative but what the Law gives him, much less any Prerogative against Law, Equity, Reason, Conscience and Justice, though Sycophants for vile ends would to have stretch't it: They wore the old Text thredbare — (*Give unto Caesar the things that are Caesars*) in those Tantivee-dayes.

Tant. Why so?

Whigg. If you will not be Angry, (Parson) I'll tell you a Story, a true one,
E of

of my own certain knowledge and remembrance, that will for ever Spoil (here after) all your *Tantivee-Sermons* on that Text.

Tant. Nay, if it be such a *Spoil-Sermon-story*, keep it to your self, for I have four Sermons upon that Text, *ready writ*, and they will last me (*with Repetitions* you know, and *eking out*) two whole Months.

Tory. Prythee, (*Whigg*) let's hear your story, (however) let the Parson storm as he pleases, or be disappointed.

Whigg. Before one of the wisest Kings that ever England had, King James, did one D. Harsnet Preach a *Tantivee-Sermon* on that Text — *Give unto Caesar* — but his Sermon (*poor man!*) instead of getting thanks for the same, had the Hap (that afterwards befell *Manwarings* Sermon, it happened) to be Burnt by the common Hangman.

Tant. Hard Hap! what was the matter?

Whigg. Onely for asserting, (as thou hast done twenty times,) That all mens Goods and Monies are *Casars*; for which the Parliament (though the Sermon was Preached in the Kings Chappel at *Whitehall*.) call'd my Gentleman *coram nobis*, taking great offence thereat.

Tant. What was that Doctor Harsnet?

Whigg. He was afterwards made Bishop of *Chichester*, and then Bishop of *Norwich*, just as Mr. *Mountague* leapt, and perhaps upon the same rise and advantage of the ground, (*Tantivisme*,) and for the same Covetous reason too, because the *Norwich Bishoprick* is the richer; and then leapt to *Torks Archbishoprick*.

Tory. But King James disown'd the Doctor in that affair, and did not own him therein.

Whigg. Yes, yes, I told you he was a wise King, and used to say, that he was a Tyrant that did not rule according to Laws, and calmed the business, moderating thus — and saying, that the Bishop onely failed in this, When he said, the Goods were *Casars*, he did not add, they were his according to the Laws and Customs of the Country wherein they did live.

Tory. I do not deny but the Bishops had great Sway and influence over affairs both in Church and State, if the Lord *Faulkland's* Speech in Parliament to that purpose, was well Calculated for those times.

Tant. I have heard much Discourse of the Speech of that Lord, so fam'd for his Learning and Loyalty, as well as Nobility, but I could never get a sight of it.

Whigg. It was call'd the true Picture of those times, pourtraying that modern Episcopacy to the life, Anno 1640. and here it is.

Tant. Read it.

Whigg. The whole would be tedious, I'll read part of it, thus he begins —

" *After Speaker*, he is a great stranger in *Israel* who knows not that this Kingdom hath long laboured under many and great Oppressions, both in Religion and Liberty: and his acquaintance here is not great, or his ingenuity less, who doth not both know and acknowledge that a great, if not a principal cause of both these have been some Bishops and their adherents.

" *Master Speaker*, a little search will serve to find them to have been the Destruction of Unity, under pretence of Uniformity, to have brought in Superstition and Scandal, under the titles of Reverence and Decency; to have defild our Church, by adorning our Churches; to have slackned the strictness of that Union which was formerly between us and those of our Religion beyond the Sea; an action as unpolitick as ungodly.

" *Master Speaker*, we shall find them to have Tith'd Mint and Anise, and have left undone the weightier works of the Law; to have been less eager upon those who damn our Church, than upon those who upon weak Conscience, and perhaps as weak reasons (the dislike of some commanded Garment, or some uncommanded posture) onely abstained from it. Nay, it hath been more dangerous for men to go to some neighbours Parish, when they had no Sermon in their own, than to be obstinate and perpetual Recusants; while Masses have been said in security, a Conventicle hath been a crime, and which is yet more, the conforming to Ceremonies hath been more exacted than the conforming to Christianity;

"stianity ; and whilst men for Scruples have been undone, for attempts upon
"Sodomy they have only been admonished.

"*Master Speaker*, we shall find them to have been like the Hen in *Aesop*, which
"laying every day an Egg upon such a proportion of Barly, her Mistress increasing
"her proportion in hope she would encrease her eggs, she grew so fat upon that
"addition, that she never laid more : so though at first their Preaching was the occa-
"sion of their preferment, they after made their Preferment the occasion of their
"not Preaching.

"*Master Speaker*, we shall find them to have resembled another Fable, the Dog
"in the manger ; to have neither Preached themselves, nor employ'd those that should,
"nor suffered those that would : to have brought in Catechising only to thrust
"out Preaching, cryed down Lectures by the name of Factions, either because
"their Industry in that Duty appeared a reproof to their neglect of it, (not un-
"like to that we read of him, who in *Nero's* time and *Tacitus* his story was ac-
"cused, because by his Vertue he did appear *Exprobrare vitia Principis*) or with
"intention to have brought in darkness, that they might the easier sowe their tares,
"while it was night ; and by that Introduction of Ignorance, introduce the better
"that Religion which accomps it the Mother of devotion.

"*Master Speaker*, in this they have abused his Majesty, as well as his people,
"for when they had with great wisdom (since usually the Children of darkness
"are wiser in their generation than the Children of light ; I may guess not with-
"out some eye upon the most politicke action of the most politicke Church) silen-
"ced on both parts those Opinions which have often tormented the Church, and
"have, and will alway trouble the Schools, they made use of this declaration to
"tye up one side, and let the other loose, whereas they ought either in discretion
"to have been equally restrained, or in justice to have been equally tolerated.
"And it is observable, that that party to which they gave this License, was that
"whose Doctrine, though it were not contrary to Law, was contrary to Custom,
"and for a long while in this Kingdom was no oftner Preached than recanted.

"The truth is, *Master Speaker*, that as some ill Ministers in our State first took
"away our Money from us, and after endeavoured to make our Money not worth
"the taking, by turning it into Brass by a kind of *Antiphilosophers-stone* ; so these
"men used us in the point of Preaching, first depressing it to their power, and next
"labouring to make it such, as the harm had not been much if it had been de-
"pressed ; the most frequent Subjects even in the most sacred Auditories, being the
"*Jus divinum* of Bishops and Tithes, the Sacredness of the Clergy, the Sacrilege
"of Impropriations, the demolishing of Puritanism and propriety, the building of the
"Prerogative at *Pauls*, the introduction of such Doctrines, as admitting them true,
"the truth would not recompense the scandal ; or of such as were so far false, that
"as *Sir Thomas Moore* says of the Casuists, their business was not to keep men
"from sinning, but to inform them *Quàm propè ad peccatum sine peccato liceat ac-*
"*cedere* : so it seemed their work was to try how much of a Papist might
"be brought in without Popery, and to destroy as much as they could of the
"Gospel, without bringing themselves into danger of being destroyed by the Law.

"*Master Speaker*, to go yet further, some of them have so industriously labour-
"ed to deduce themselves from *Rome*, that they have given great suspicion that
"in gratitude they desire to return thither, or at least to meet it half way : Some
"have evidently labour'd to bring in an *English*, though not a *Roman* Popery : I
"mean not only the outside and drefs of it, but equally absolute ; a blind depen-
"dence of the People upon the Clergy, and of the Clergy upon themselves ; and
"have opposed the Papacy beyond the Sea, that they might settle one beyond
"the water. Nay, common Fame is more than ordinary false, if none of them
"have found a way to reconcile the Opinions of *Rome* to the Preferments of
"*England* ; and be so absolutely, directly and cordially Papists, that it is all that
"fifteen hundred pounds a year can do to keep them from confessing it.

"*Master Speaker*, I come now to speak of our Liberties ; and considering the
"great Interest these men have had in our common Master, and considering how
"great a good to us, they might have made that Interest in him, if they would
"have used it to have informed him of our general Sufferings ; and considering
"how little of their freedom of Speech at *Whitehall* might have saved us a great
"deal

“deal of the use we have now of it in the Parliament-house, their not doing this alone
 “were occasion enough for us to accuse them as the betrayers, though not as the destroy-
 “ers of our Rights and Liberties: Though, I confess, if they had been onely silent in
 “this particular, I had been silent too; But, alas, they whose Ancestors in the darkest
 “times excommunicated the breakers of *Magna Charta*, did now by themselves, and
 “their adherents, both write, preach, plot, and act against it, by encouraging Doctor
 “*Beal*, by preferring Doctor *Mannerings*, appearing forward for Monopolies and Ship-
 “money: and if any were slow and backward to comply, blasting both them and their
 “Preferment with utmost expression of their hatred, the title of *Parasites*.

“*Master Speaker*, we shall find some of them to have labour’d to exclude both
 “all persons and all causes of the Clergy, from the ordinary Jurisdiction of the
 “temporal Magistrate, and by hindring prohibitions (first by apparent power against
 “the Judges, and after by secret agreements with them) to have taken away the
 “only legal bound to their arbitrary power, and made as it were a conquest upon
 “the common Law of the Land, which is our common inheritance; and after made
 “use of that power to turn their Brethren out of their Free-holds, for not doing
 “that which no Law of man required them to do; and which (in their Opini-
 “ons) the Law of God required of them not to do. We shall find them in ge-
 “neral to have encouraged all the Clergy to suits, and to have brought all suits
 “to the Council-table; that having all power in Ecclesiastical matters, they labour-
 “ed for equal power in Temporal, and to dispose as well of every Office, as of
 “every Benefice, which lost the Clergy much Revenue, and much reverence (where-
 “of the last is never given when it is so asked,) by encouraging them indiscreet-
 “ly to exact more of both than was due; so that indeed the gain of their great-
 “ness extended but to a few of that order, though the envy extended upon all.

“We shall find of them to have both kindled and blown the common fire of
 “both Nations, to have both sent and maintained that Book, of which the Au-
 “thor no doubt hath long since with’d with *Nero*, *Utinam nescissem literas!* and
 “of which more than one Kingdom hath cause to with, that when he writ that,
 “he had rather burn’d a Library, though of the value of *Ptolemy’s*. We shall
 “find them to have been the first and principal cause of the breach, I will not say
 “of, but since the Pacification at *Berwick*, We shall find them to have been the
 “almost sole abettors of my Lord of *Strafford*, whilst he was practising upon ano-
 “ther Kingdom that manner of Government, which he intended to settle in this,
 “where he committed so many, so mighty, and so manifest Enormities and Op-
 “pressions, as the like have not been Committed by any Governour in any
 “Government, since *Verres* left *Sicily*. And after they had called him over from
 “being Deputy of *Ireland*, to be in a manner Deputy of *England*: All things here
 “being Govern’d by a *Juntillo*, (*who dare say thus much at this time of day?*)
 “and that *Juntillo* Govern’d by him, (*And he Govern’d by I know who*) to have
 “assisted him in giving of such Counsels, and the pursuing of such Courses, as it is a
 “hard and measuring Cast, whether they were more Unwise, more Unjust, or more
 “Unfortunate; and which had Infallibly been our Destruction, if by the Grace
 “of God their share had not been as small in the subtilty of *Serpents*, as in the In-
 “nocency of *Doves*. *Master Speaker*, I have represented no small quantity, and
 “no mean degree of Guilt.

Tant. Enough, enough of this, I see *Whiggish Doctrines*, Principles and Practices,
 grow upon us.

Whigg. Do not mistake your self, (*Tory!*) it is your *Tory-Plots* and Principles
 have swell’d of late years to a monstrous Tumour and Deformity, almost to the Con-
 sumption of our right and natural Constitution; and because we make warm Applica-
 tions sometimes to draw down the Swelling, and let out the Corruption, how you
Tantivees Kick and Frisk?

Tant. Kings (of old) us’d not to be Bearded nor Braw’d by their Subjects.

Whigg. No, there was no Cause for it, but read the History of the Lives of King
John, *Henry 3.* *Edw. 1.* *Edw. 2.* what Bickering there was to keep those Kings from
 encroaching on the Subjects Liberties and Properties, the subject of the great Quarrel,
 Contest and Battels fought betwixt King and People, in all (and onely in) the un-
 happy Reigns of unhappy Kings, that suffer’d themselves to be Seduct out of their
 Faith

Faith and Truth, and to *oustretch* their *Prerogatives* beyond its *Maker* and *Creator* (*the Law*) and outstretch their Consciences and their Oaths, till they *broke all to pieces*.

Tant. Poor feeble Kings (perhaps) they were; Worms soonest grow in soft Wood.

Whigg. Were any Kings *Fiercer* or *Stonter* than the three first of them? who more Valiant than *Edward 1.* or more Victorious against Forreigners? and if he were weak and feeble, it was only when the Head (like Children that have the *Rickets*) swell'd monstrously and unconcionably, to the starving and *Consumption* of the whole Body, and inferiour Members, which cannot fare ill, but the Head must ake for it, and feel the smart as long run.

Honestly therefore (if he could have continued so) did he answer the encroaching Prelates, (to whom † he had Promis'd to give whatever they would ask, and they ask † K. Edw. him to Repeal the Statute of *Mortmain*) The King answered, that this was a *Statute* made by the whole Body of the Realm, and therefore was not in his Power, (who was but one Member of that Body,) to undo that which all the Members together had done.

Tant. By this Answer he should seem to infer that He and his People are made all of a piece, of the same Clay.

Whigg. Why, what? dost thou think Kings are not Mortals?

Tant. They are Divine.

Whigg. So *Tantrivers* also call themselves, but (as *Alexander the great* answered his Flatterers that call'd him a god) those that empyred their Close-stools scent no such matter, or extraordinary *Hogo* beyond other Mortals.

Tant. Does not the Text say, Touch not mine Anointed, and do my Prophets no Harm?

Whigg. What of that?

Tant. Then do not you touch Gods Ministers, and Gods Prophets.

Whigg. Where are they? you must first show them to me before I can touch them.

Tant. All the Kings Ministers, (Arch-bishops, Bishops, Arch-deacons, Deans, Parsons, Vicars and Curates) are all Ministers and Prophets of God.

Whigg. And also all Officials, Commissaries, Public-notaries, Delegates, Surrogates, Vicars general, Apparitors, Proctors, Jaylor and Hangmen, Registers and Sumners, are also all the Kings Ministers; I do not desire to touch them, nor am very ambitious that they should touch me; from them all, good Lord deliver us, and all good Men.

Tant. They meddle not with good men, cannot live by good men, the Hangmen must starve if all were good men, they live by Sinners, they eat eat up Gods People as they eat Bread; that is, the Sins of Gods People is Meat, and Drink, and Cloath to them.

Whigg. Foh! no more of them.

Tant. Thou talk'st like a bold Rebel, and wouldst all like a Rebel (I fear) with other Weapons than Prayers and Tears.

Whigg. I do not know how such Fools and Knaves as thou art may hap to provoke the old man within me; 'tis at your peril, and you come at your own adventure, but I will rather dye than be a Rebel.

Tant. When the Kings Subjects (in *Edw. 2.* Reign) took up Arms to remove evil Counsellors from the King, and the King fled before them, and at length in hopes to preserve his *Minion*, and the Instrument of his wickedness (*Gaveston*) lodg'd him in an impregnable Hold, *Scarborough-Castle*, which the Kings Subjects took, and Beheaded poor *Pierce Gaveston*; you Whiggs do not call this Rebellion.

Whigg. Why? what Historian does call it so? I am sure that great Loyalist and Cavalier, Sir Richard Baker, that (throughout) writes, leaning on one side, as if he was *Bak Chron.* byas't the wrong way, does not call it Rebellion; nor is the word Rebellion once mentioned in the late *Act of Oblivion*, after the happy Return of his Gracious Majesty: But instead of calling it Rebellion (which old *Hodge* would have Eccho'd and Mouth'd twice in each line) Sir Richard Baker's note is, — "That while the King was altogether rul'd by *Gaveston*, and *Gaveston* himself was altogether irregular, the Commonwealth could have but little of Justice, but was sure to Suffer, as long as *Gaveston* was Suffered; and this may be sufficient to Justifie (mark that) the Lords, that it be not Interpreted to be Rebellion, which was indeed but Providence.

After that, the two *Spencers* were the new *Minions* that trod in the very Steps of *Gaveston*, and Seduc't the casie King, Pimps to his Lust, for these onely were his Favourites;

Bak. Chron.
109.
Anno
1320.

whereupon the People rise, as one man, with the Earls of Hereford and Lancaster; who confederating by a solemn League and Covenant to live and dye together in maintaining the Right of the Kingdom, and to procure the Banishment of the two Spencers, the great Seducers of the King, and the Oppressors of the State; and under this pretence they take Arms, and coming armed to St. Albans, they send to the King (then) at London, requiring him as he lov'd the quiet of the Realm, to rid his Court of those two Traitors, the Spencers; Condemn'd in many Articles of High Treason by the Common-wealth (mark that) of the Land; and withall to grant his Letters Patents of Pardon and Indemnity, both to them and such as took part with them.

Tory. By that desire of Indemnity they tacitly acknowledg Guilt.

Whigg. Yes, against the Letter of the Law, in strict construction, and a Judge and Jury of your Principles, (Tory,) it is not safe trusting you, when necessity had forc't them to Courses that otherwise were Illegal; which yet the Historian calls Providence, not Rebellion.

Tant. But did the King Pardon them?

Whigg. Pardon them? No, I trow, that had been too wise an Action, for such a weak Prince as was that ill-advis'd King.

Tant. But prythee what Answer did the King give to the bold Covenanters?

Whigg. He Swore he should never Violate the Oath made at his Coronation, by granting Letters of Pardon to such notorious Offenders, who Contemn'd his Person, Disturb'd the Kingdom, and Violated the Royal Majesty.

Tant. Well said, and how did this Answer work upon the armed Confederates?

Whigg. It exasperated them, and presently they March't to London, (the Citizens being their sure Friends) and lodged in the Suburbs, till they had leiv'd of the King to march into the City, where they again more prepotently urge their demands.

Tant. And what did the King then? why did he not Hang them all at Tyburn?

Whigg. He could not find Hangmen that would undertake so great a work, besides to Hang them all would be a tedious long work, and long a doing.

Tant. What? did all People hate him, and forsake him?

Whigg. No, they all lov'd him so universally, and wisht him so well, that they also desired he might be quit of his two Diseases (the two Spencers) that made the Head-ache, and the whole Body sick and ill at ease; and so at last he yields to their Banishment. But this Kings Goodness and Truth, went and came (like Ague-fits) by Paroxysms and intermissions; no trust in his Word and Promises, for he Consents to their Banishment, onely to hush the present Commotion; Hugh Spencer the Father was then beyond Sea, and kept himself there, but young Spencer lurk't here and there, hiding himself in England, expecting the turn of a better Season, which soon came about; for Fortunes-wheel (to the Comfort of the Afflicted, and terrour of the Prosperous) never stands still, but is alwayes in Motion and upon the Turn, as in this Kings Reign was frequently demonstrated; for the next year (Anno 1322.) the King defeated the Lords, and Beheaded his Uncle the Earl of Lancaster; and four years after the Parliament Deposed King Edward, (or rather) forc't him to Depose himself and Invest his Son; which if he refused, they threatned to Chuse a King of another Race, and he was Killed soon after by his Keepers, Gournay and Marrevers, Tarleton Bishop of Hereford writing to them to that effect in doubtful sence, viz. *Edwardum occidere nolite timere bonum est*; but they guess'd at his meaning, for that Bishop, Adam Tarleton, had a little before at Oxford Preach't before the Queen and Roger Mortimer, (her bosom friend) on this Text, *Caput meum doleo*, My Head aketh; whence he inferred, that the Kingdom being now deadly sick of its Head, it was fit to remove that Head and put a sounder in his place; this was the Loyalty of your Bishop, when Interest, &c.

Tant. How did the Queen approve that Doctrine?

Whigg. She did not dislike it, to be sure, but her Minion (Roger) lik't it well enough, as appeared afterwards.

Tant. It was an Impudent Whores-trick of her; first to make the King a Cuckold, preferring the Love of Mortimer; and then to Unking him by Deprivation; and then to Unman him, by Murthering him.

Whigg. She did not own the Murtherers that did the Deed.

Tant. But she did not punish the wicked Bishop that Preach't up the King-killing Doctrine;

Anno
1322.
1325.

Dollrine ; and who did give the Murderers also Commillion to do it.

Whigg. No, he was her chief *Favourite-Bishop*, and fit for her turn ; but such was the general Hatred to King Edward 2. that he dyed *Unlamented*, (though (perhaps) not unpitied) he had so disobliz'd his People by espousing two or three unfortunate Minions ; and their dependants, before and above his peoples welfare, that ought to have been his chiefest Care.

Tant. I protest, though, 'tis hard measure, first, to be made a *Cuckold*, and then by the same Engineers to be *Depriv'd*, and then *Kill'd* ; this is worse than what befell the Earl of *Essex*, (General of the *Parliaments-Forces* in — 41.) First, the Duke of *Som* — made him a *Cuckold*, then He and she disparage her *Husbands virility*, then (for that reason) gets her *Divorc't* from him, (as not man sufficient :) And Lastly, to make the Church Father all the escapes, he Legitimizes them, by making her an honest woman, and Marrying her.

Tory. Not Man sufficient ? sayst thou *Parson* ! why, what one man is sufficient for a Whore ? if the Church admit that for a sufficient Plea for *Divorce*, they'll have as many Customers for that, as they have for *Licenses for Marriage*.

Tant. The better trading for us ; we are men that know our Interest and Advantage, as well as carnal men.

Tory. Ay, Ay, who doubts it ? but say, (Mr. *Whigg*,) did the Earl of *Essex* put up this affront ?

Whigg. No, I told you he was the man that first headed the *Parliaments forces*, that afterwards took more than sufficient Vengeance on the Church, and all that sided or bandyed with her : Manet alia mente repostum ; Evil Actions carry their furies along with them, Vengeance attends them. For the said Kings unfaithfulness to his People, in breaking his Coronation Oath and Kingly trust, he lost his Peoples Hearts, and consequently his own Life ; and Roger Mortimer was Kill'd in the Queens Embraces, and both Court and Church suffered in the other Instance.

Tant. Did the City of London joyn with the Queen and the Confederates ?

Whigg. Yes, and the Londoners to shew their good will to the Queen, and the Confederate Lords, with great despight Beheaded *Walter Stapleton Bishop of Exeter*, and Lord Treasurer, (in rancour and hatred to the King) with many others that they thought lov'd that unhappy King ; his Kingdom as well as himself suffering beyond all Patience, for his Folly and Perfidiousness in breaking his Word, Oath and Royal Trust, and by Gods heavy Judgments and Displeasure, there being in the eighth Year (of this silly Prince's Reign) such a Dearth or Scarcity of Provisions, that Horses and Dogs were eaten, and Thieves in Prison pluck't in Pieces those that (were newly brought in and) had got some flesh of their backs, and eat them them half alive.

Tant. Sure that King was an ill-natur'd man.

Whigg. No, quite contrary, he was fair of Body, and of great Strength, given much to Drunkenness, but not much to Women ; Kind and Loving, but unfortunate in pitching his Affections upon bad Men and evil Counsellors, which was his Ruine and theirs too.

Tory. Some Men are not capable of good advice ;

Quos Deus intendit perdere dementat prius :

Whom Heaven does Hate, to their own wayes It leaves them ;

Then Strips them of their Wits, and then Bereaves them.

Whigg. Some thought he deserv'd a better fate than he found, to be Depos'd by his Parliament, and Murder'd by the means of those that made him a *Cuckold*, or Bishop *Tarleton* the Court-Pimp to the Queen and Mortimer ; others said, *Honi soit qui mal y pense*, Let evil befall to evil men.

Tory. Well, we have enough of him ; to return to Archbishop *Abbot*, who told little Doctor *Land* (then Bishop of *Bath*) in a Conference with him about *Sybilhorp's Sermon*, (and this Passage therein, viz. All Antiquity to be absolutely for absolute Obedience to Princes, in all civil or temporal things,) that such Cases (as *Naboth's Vineyard*) may fall within this.

Whereupon the little-great-man was as a Man in a Rage, and fell a Huffing, saying, that it was an odious Comparifon ; for it must suppose that there must be an *Ahab* and a *Jezabel*,

Jezebel, and I cannot tell what Sons of Belial for false Witnesses, and a Judge for the nonce, &c. But the *Archb*—told him, that *Reviling and Railing* does not answer his Argument: *All Antiquity* taketh in Scripture, and if there has been an *Abab*, or a *Jezebel*, that which has been, is possible to be again many years hence; and if (sayes Doctor *Abbot*) I had allowed that Proposition for good, I had been justly beaten with my own Rod: For, if the King the next day had commanded me to send him all the Money and Goods I had, I must by my own Rule have obeyed him; and if he had commanded the like to all the Clergy-men and Gentlemen, Yeomen and Commons in England, by *Syithorp's Proportion*, and my Lord of *Canterbury's* allowing the same, they must have sent in all, and left their Wives and Children in a miserable Case.

Tory. What care the Courtiers for your Wives and Children?

Whigg. True, but the wonder is, that any Englishman that has an Estate (though he got it by *Pimping*) should desire any *Tantivee-ways* or *Arbitrary-sway*, lest he lose it as suddenly.

Tant. Or that any of us Clergy-men should be *Tantivees*, (you would say) is a wonder too.

Whigg. You say right, but greedy Dogs (that can never have enough) so they have but at present to please their rav'ning Appetite, they gulp and swallow all, but never consider how it will Digest or do them good.

Tory. Nay, It is impossible to do them good, for it never digests or breeds good blood, but bad humours in abundance, that overflows them, if it do not stick in their Throats at the first going down, as many times it does, and chokes them before they taste the Sweetness of their Morfels, the Reward of their (*Spaniel-like*) fawning and Sy-cophantry.

Whigg. I am glad to hear this from you, Mr. *Tory*.

Tant. So am not I, if *Tories* leave *Tantivees* to shift for themselves, what will become of us, losing our main Props?

Whigg. Then make use of your Main-sail, and Skud over the Water, where you all strive to be, and whither you seem to drive might and main; for Popery and Arbitrary Government are Inseparable, at least, Arbitrary Plants cannot thrive in England except they be water'd and besprinkled with Popish Exorcismes and Holy-water: Some Bishops of the Church of England have said that there is but a very little difference betwixt Popery and us; our Holy-dayes, our Service (in English, theirs in Latine) but word for word in most parts thereof, our Priests Vestments, Church-musick, Candles, Altars, Bowing, Cringing, the very same.

Tant. Right, but we have not *Auricular Confession*, nor hold we *Transubstantiation*.

Whigg. You mean you cannot persuade the People to come to *Auricular-Confession*; but for the real presence many Preach it up, but by a distinction *Metaphysical*, (a distinction without a difference) they only deny the corporal presence.

Tant. So, then you'll say we differ therein from the Papists only in nice words and terms of distinction.

Whigg. If it be more than words wherein you differ in this point, then that thing you bow to at the Altar is really nothing, for if it be a real thing, it is a corporeal thing, if it take up its residence in one place of the Church more than the other, and on the Altar and the East, more than on the Pulpit and the West; Nay, some Preachers that Bow very reverently to the Altar at Service-time, turn their Back-sides to it all the while they are Preaching very undecently; if there be something there to be reverenc'd more than on the North, West, or South-side, where no Altars are.

Tant. You are a Perillous Whigg.

Whigg. And you are either a fool for bowing to nothing constantly, or a Papist in heart for bowing to some real thing that takes up its Lodging on the Altar, in the East, which as yet you dare not name.

Tant. Then you would make us believe that between the two Religions there went but a pair of Shears.

Whigg. Far be it from me to say so, but between some of the Priests and Bishops of the two Religions, there has scarce gone so much; (as the Lord Faulkland said,) It is all that a good Living or 1500 l. per annum can do, to keep some of them from declaring themselves openly and professedly to be Papists; these Fellowes never speak of the worst, the darkest, the blackest, the bloodiest Superstition in the World, under the known name of

of Popery, Papists, &c. but (mildly and gently) they only call it the *Church of Rome*, the *Catholicks*, &c. and if sometimes they call them *Romanists* and *Roman Catholicks*, they think (if it were overheard) all hopes of further Preferment is almost *defunct*; as if *Roman* was a needful Epithite, and as if none were *Catholicks* in the World but only that *barbarous and bloody Set*, because (like the Devil in the Possessed) their Name is *Legion*, for that they are many and numerous; (more is the pity) yet, (blessed be God) if you go to sell *Noses* in *Europe*, or all the World over, *Protestants* are the major part, as well as the better part; though you throw to the Papists side all our *Tantives* into the bargain; Come, come, *Rome* loses ground every day, let the Pope, the Jesuits and the Devil do what they can in Combination, I told you, they have got but one *Main-pillar*, and that is *crazy* and rotten almost, as great a blunder as they keep.

Tant. Why do you think we shall not carry all before us?

Whigg. Yes, you will (some of you at least) be advanc'd as high as *Haman*, if the learned Mr. *Selden* Prophesied true; for when Doctor *Worral* Chaplain to the Bishop of *London* Licens'd *Sybschorp's* said Sermon, he scratch'd his Name out, and suffered not so much as any Sign of the Letters of his Name to remain on the Paper, by advice of Mr. *Selden*, to whose better Judgment, and for further advice he sent *Sybschorp's* Pamphlet (call'd a Sermon) after he had Licens'd it: but Mr. *Selden* said to him, *What have you done?* you have allowed a strange Book yonder, which if it be true, there is no *Meum* or *Tuum*, no man in *England* hath any thing of his own; if ever the *Tydeturn* (as it did with a *Vengeance* to the *Tories* and *Tantives*) you will be *Hang'd* for Publishing such a Book.

But what the Chaplain (upon second thoughts) would not do, his Master (the Bishop of *London*) did, Licens'ing the same with his own hand, the good man being not willing that any thing should stick with him that came recommended from the Court.

Tant. From the Court or Queen, what skills it? I commend him, the same Bishop also Licens'd a Book, call'd *The Seven Sacraments*, with all its Errors, made by Doctor *Cosins*, Bishop *Land's* Confident, and yet neither he nor any of them did ever declare themselves to be Papists openly.

Whigg. No, no, I know it, they were the wiser; neither did *Mountague*, whom they all upheld and advanc'd, and yet he made the Church of *England* a Schismatick; if the Church of *Rome* be a true Church, and alwayes kept the Faith, as *Mountague* asserts, and the said Bishops did abett him, and Preferr'd him, and so did the D. of *Buckingham*, magnifying him as a well Deserving man; and when the King (*Charles I.*) was Marryed to his Queen, (a Daughter of *France*,) Letters were sent to the High Commission-Court and other Courts, to suspend and take off all Execution of the Laws against Papists; then by Proclamation (upon the Parliaments Remonstrance) a quite contrary Command was published under the broad Seal of *England*; and after the Parliament was Dissolv'd, then all the Popish Priests, fourteen or fifteen at a time, are set at Liberty again: such great variation of the Compass was found in the same Climat and Longitude; sometimes the Laws being put in Execution at a force-put, and then again slackning the Reins and following natural inclination.

Tant. What Opinion had Archbishop *Abbot* of those times and those Transactions? *Rubw.*

Whigg. When the allowance of *Sybschorp's* Pamphlet was put upon him, he said, He 455 had some reason out of the grounds of that Sermon, that the Duke had a Purpose to turn upside down the Laws, and the whole Fundamental Courses and Liberties of the Subject, and to leave us not under the Statutes and Customs which our Progenitors enjoyed, but to the pleasure of Princes.

Tant. That is brave, it is *al-a-mode d' France*; but when the Duke was Stabb'd, did the same Arbitrary Courses go on?

Whigg. Yes, Loans and Monopolies, Privy Seals and such Projects were continued, and some say the Earl of *Strafford* begun to assess Souldiers upon the People that would not pay his Arbitrary demands in *Ireland*, chiefly to make way the better for the like Project other-where; yet he was a wise man, and a right Englishman (once) till he became infetted afterwards with Ambition and Court; the fate and occasion of the Ruine of Bishop *Land* as well as of him, and of one more of more worth than both of them: Besides —

(Said the Archbishop *Abbot*) " Now it came in my heart, that I was present at the Kings Coronation, where many things on the Princes part were solemnly Promised, which being observed would keep all in order, and the King should have a loving and gracious People, and the Commons a kind and gracious King: But I am loth to plunge my self over head and ears in these difficulties, (the Loans, &c.) that I can neither live with quietness of Conscience, nor depart out of the World with good Fame and

"Estimation: And perhaps my Sovereign if he looked well into this Paradox, would of all the World hate me, because one of my Profession, Age and Calling would deceive him, and with base Flattery swerve from the Truth.

Tant. Then you think that the Kings Minions (*Buckingham, Laud and Strafford*) were the Kings greatest Enemies, and that of all the World he had most Cause to hate them.

Whigg. No doubt on't, if their Councils came out of their own Heads, or was not rather Instill'd and put into their Heads, by— I know who——

Tory. Oh! I apprehend you.

Whigg. But whether it be the Devil or man that possesseth men with evil, the Sinners that received the Temptation, (the Baits of Ambition and Avarice) as they are Instruments of wonderful Mischief and Blood, ought to pay dear for their Sycophantry.

Tant. Pay dear, (do you say?) *Strafford and Laud* lost their Heads on Tower-hill, and *Buckingham* was Stabb'd at Portsmouth by *Felton*, (you said;) But you did not tell me what mov'd him to this bloody Fact.

Whigg. *Felton* neither fled for it, nor deny'd the Deed, but said he Killed him for the Cause of God and his Countrey; and when it was reply'd, that the Surgeons said there might be hopes of his Life, *Felton* answered and said, It is impossible, I had the force of forty men assisted by him that guarded my Hand: that he did not kill him for any private Interest whatsoever, that the late Remonstrance of Parliament published the Duke so odious, that he appeared to him deserving Death, which no Justice durst Execute.

Tant. But (we say) seldom comes a better.

Whigg. Nay, there was not much to choose, for the same Councils were still carry'd on, so that the Duke was not look't upon as the Original, but rather an Instrument to execute Perplex'd Counsels; and when he was Kill'd there wanted not others that would venture in his room, though all History tells us, those little by-ways and illegal ways prove as fatal now a-days as of old, (in the days of *Gaufrin* and the two *Spencers*, *Suffolk*, &c.) There was a Paper found tack't in the Crown of Mr. *Felton's* Hat, which was to show that his Conscience was satisfied in the Fact, and that he was therewith well pleas'd, lest he had been presently hewed in Pieces without Opportunity to tell the World so much; but by the Pious endeavours of some men, he was brought to some Remorse, and to acknowledge the Fact damnable without Gods great Mercy; but deny'd that the Puritans or any other set him on, or knew of his Purpose: but Bishop *Laud* told him, if he would not Confess who set him on, that he must go to the Rack; he reply'd, he knew no whom he might Accuse, perhaps Bishop *Laud* or any other in that Torture; and the Judges agreed——that by Law he could not be Rack't nor Tortured; but *Felton* proffer'd his Hand to be cut off, which the King desired might be done, but the Judges said it could not be by Law, but after he was dead, he was Hang'd in Chains.

Tant. But who got the Duke's Place?

Whigg. Places (you should say) for many were enrich'd by this single Wrack; yet after the Duke's Death the King seem'd to take none into favour so much as Doctor *Laud*, (then Bishop of London) and Sequestrator of the Profits of the Archbishoprick of *Canterbury*; for Dr. *Abbot* was (civilly) dead, and four years after he really dyes, to the desired Advancement of Dr. *Laud* to that Archbishoprick, having long waited for the happy hour before it came.

Tant. But was Tunnage and Poundage continued without Authority of Parliament?

Whigg. Yes, and Mr. *Chambers* his Goods to the value of 5000 l. was seized for a pretended Duty of 200 l. Custom; the like Seizure on the Goods of Mr. *Vassall*, Mr. *Rolls*, and many others; and the Attorney General exhibited an Information against Mr. *Samuel Vassal*, setting forth that King *James* did by his Letters Patents, command the taking the said Customs, and that his Majesty, (*Charles I.*) by the advice of the Privy Council, did declare his will and pleasure, for the said Subsidies, Customs, &c. until it might receive a settling by Parliament.

Tant. What did Mr. *Vassal* Plead to this?

Whigg. He Pleaded *Magna Charta* and the Statute *De Tallagio non Concedendo*, &c. to which Plea the Attorney General Demurr'd in Law, and the Barons of the Exchequer did absolutely deny to hear Mr. *Vassals* Council to argue for him.

Tant. That was brave upon our side.

Whigg. And yet the King in his Speech to both Houses in the Banqueting-house confess't he did not challenge Tunnage and Poundage as of right.

Tant. If not of right, how then?

Whigg. De bene esse, and of necessity, because he could not want it, nor stay till the Parliament was minded to give it him.

Tant.

Tant. That is a mighty pretty reason, in justification; when 12 years together he call'd no Parliament.
Whigg. And soon after the King sent a Message to the House of Commons speedily to take Tunnage and Poundage into consideration.

Tant. And how did the Commons like that Message?

Whigg. They were disgusted that the Bill should be Imposed upon them, which ought naturally to arise from themselves, empowering a Committee to examine the violation of Liberty and Property since the last Session of Parliament, and then resolv'd in the next place to proceed in matters of Religion, and particularly against the Sect of Arminians.

And (says Mr. Pym) two Diseases there be (Mr. Speaker) the one Old, the other New, the old, Popery, the new, Arminianism.

Concerning Popery three things to be enquired:

1. The Cessation of the Execution of the Laws against Papists.
2. How the Papists have been employed and countenanced in great places of trust.
3. The Law violated (mark that, Parson!) in bringing of Superstitious Ceremonies amongst us, as at Durham by Mr. Coxens, Angels, Crucifixes, Saints, Altars, Candles on Candlemas-day burnt in the Church after the Popish manner.

Tant. That was only because — since the Papists would not meet us, we would try how far we can get towards Rome and yet be Church of England-men.

Whigg. Ay, you Tantrixes are subtle fellows in Ecclesiastical Policy, nay, and (likewise) in State-Policy, your hand is in in every dish, there is nothing comes amiss to you, you are so equally accomplices for Heaven and Earth; you are clearly of Opinion to have your Church Triumphant here, as well as hereafter, you have the luck of it, in comparison of Christ and his Apostles.

Tant. We are Prudent as Serpents, and are commanded so to be.

Whigg. And also like Serpents to lick the Dust and other mens Spittle, in Prospect of Advancement: And the manners of the Bishops was so notorious to that young Prince of famous Memory (King Edw. 6.) that in his Diary with his own hand-writing, was found this Observation concerning the Bishops of his time, namely, That some for Sloath, some for Age, some for Ignorance, some for Luxury, and some for Popery, were unfit for Discipline and Government. Rushw. Col. 649.

Tant. Come — no more of them; what became of the Tunnage and Poundage?

Tory. The Committee (in debate) inclined, that the Merchants have (first) their Goods restored which were taken from them against Law, and against Right, and the Proceedings against the Refusal null'd in the Exchequer and Star-Chamber, before they would enter upon the Bill for Tunnage.

For (quoth Mr. Noy) we cannot safely give unless we be in Possession, for it will not be a Gift but a Confirmation, neither will I give till a removal of these Interruptions.

Whigg. Ay, Noy and Sir Thomas Wentworth were right Englishmen, but ambitious, and the King was advis'd to take them off by Preferment, and he did so, Noy being made Attorney General, and the first Protector of Ship-money, but he dyed soon after; but his Project did (but a little while) out-live him, and then it was Damn'd by the same King that promoted it (in 16 Car. 1. 14.) and "All the Writs (called Ship-writs) and the Proceedings of the Judges thereupon, as "utterly against the Law of the Land, the Right of Property, the Liberty of the "Subjects, former Resolutions in Parliament, and the Petition of Right, made but "in the third year of that King.

Tant. How should we know the Law, if the Judges erre?

Whigg. There is none so blind as they that will not see, do not we see how great places make men warp, and stand awry? like high Steeples that are too lofty to be upright.

Tant. All are not so warp'd.

Whigg. No, God forbid they should, Judge Hatton and Judge Crook escap'd the general Contagion and Infection.

Tant. But what became of this same Tunnage and Poundage?

Whigg. The King Dissolv'd the Parliament when they would not give it him, (but as they list,) and after that in the Interval of Parliament took it, and Imprisoned (by Warrants from the Council) were Denzil Hollis Esquire, Sir Miles Hobert, Sir John Eliot, Sir Peter Hayman, John Selden Esquire, William Coriton, Walter Long, William Stroud, and Benjamin Valentine, Parliament men.

Tant. And how long lasted that Interval of Parliaments?

Whigg. Above twelve years (namely) from March Anno Domini 1628. until April 13. 1640. which lasted but twenty dayes, his Majesty Dissolving them also, (for they went on in the old Story) looking back since the last Parliament, at the Grievances which were as numerous as intollerable; but the King found it necessary to call another Parliament, which met November 3. 1640. and did the strange things you have heard.

Tant. Sure the People were mad, stark mad in — 40. and 41.

Whigg. Oppression makes Wise men mad.

Tant. Did not Addresses come from all parts to thank the King for Dissolving the Parliaments so fast?

Whigg. No such matter, for the people were so enraged when the Parliament was Dissolved Anno 3 Car. 1. 1628. (attributing it to the D. of Buckingham) that they would ordinarily utter these words:

Let Charles and George do what they can,

The Duke shall dye like Doctor Lamb.

Tant.

Tant. How dyed Doctor Lamb?

Whigg. The Boyes, ordinary People and the Rabble beat him and bruised him, and left him for dead, falling on him as he walk't through the *Old-Jury*, calling him the *Duke's Conjuror*.

4 Car. 1.

Tant. But when the Duke was Stabb'd, who did they blame for the Dissolution of the Parliament?

Whigg. Who? who but the powerful men at Court? especially Bishop *Land*, some few dayes after two Libels being found in the *Dean of Paul's Yard* to this effect; *Land*, look to thy self, be assured thy Life is sought, as thou art the Fountain of Wickedness, repent of thy monstrous Sins before thou be taken out of the World, and assure thy self, neither God nor the World can endure such a vile Councillor or Whisperer to live.

The other was as bad against the Lord Treasurer *Weston*.

Tant. What, he that you say dyed a protest Papist?

Whigg. The same.

Tant. But Bishop *Land* dyed of the Church of *England*.

Whigg. Yes, yes; It is better to be the Arch or Chief of the Clergy of *England*, and chief Favourite Also, than to be the Second at *Rome*; and he very fairly refused a Cardinal's cap which was proffered him: and I believe he was no more a Papist (in heart) than I am; what he did in compliance with Popery, and Popish Ceremonies, was only in complacence to—— you know who.——

Tory. The more blame-worthy, to act against his little-Conscience; as appear'd by the then Favourites, for *Strafford*, *Noy*, *Land*, &c. untill Preferment dazel'd them, and height made them Vertiginous and Turn-sick, were as steddly Protestants and English-men as any.

Whigg. Ay, Ay; the Devil knew what he did when he proffer'd our Saviour the Kingdoms of the World, shewing the glory of them, tempting him: as if, they had need be assisted by Divinity who are Temptation-proof.

Tant. Right; for onely Divines are temptation-proof.

Whigg. True; none are Temptation-proof but those that are true Divines, in Reality, not Divines (that are such) in Name onely; or such that lay heavy burdens on others, but will not touch them themselves with one of their fingers; or, such as preach Prayers and Tears onely to other Christians, whilst they themselves tear and rend with the Civil Sword, curses instead of prayers, and instead of tears, rant it with blood and wounds.

Tory. You think the Laws are the onely as well as the best Boundaries to keep King and People within their just limits and duty.

Whigg. Right: The Rules of Justice or the Laws are the *Hercules Pillars*, or the *ne plus ultra*, to King and People; to the Kings Prerogative, and the Peoples Liberties; as they are the *Hercules Pillars*, so they are the Pillar to every *Hercules*, to every Prince; which if he pass, he goes into the vast Ocean, the Lord knowes whither; for no body knowes what will be the End and Issue of such dismal wandering. Therefore the old Rule of Law is——*Solum Rex hoc non potest facere, quod non potest justè agere*; The King can do nothing but what he can Legally do: Therefore *Antiochus* King of *Asia* sent his Letters and Missives to all his Provinces, That if they received any Dispatches in his Name, not agreeable to Law and Justice; *Ignoto se literas esse scriptas ideoque iis non parerent*; he disclaim'd the same, as not being his Act and deed, though attested under the Broad-Seal.

Tory. But suppose (as a Bone-fire on a Thanksgiving Night) such a Whigg as you pass by, and will not drink the Kings Health, or the Dukes Health, and I break your head, *Whigg*.

Whigg. Then, you are a Rotor, and the Magistrates ought to punish you accordingly, and in my own defence I may lawfully Knock your Pate again, *Tory*, to get out of your clutches.

Tory. That might occasion Knocking-work.

Whigg. Have a care then that you keep the Kings-Peace, and do not dye as a Fool dyeth; for he that makes the assault, (the Aggressor) must be responsible for all the mischief that ensues from his own wickedness, and villanously-bold attempt in stopping the Kings Subjects, and setting upon them with violence, in the Kings Highway walking peaceably by them.

Tory. There is none but a Rebell will refuse the King or Dukes Health.

Whigg. There is none but a drunken Coxcomb will say so: besides, 'tis expressly against His Majesties Proclamation publisht Against forcing of Healths down mens Throats, whether they will or no.

Tory. Wee, for the King, will Drink and Whore,

It shoves our Loyalty the more.

Whigg. Ay, such Loyalty has done wonders; wonderful Mischiefs; and the Kings Friends were his greatest Enemies and Traytors, and most guilty Lese Majestatis.

Tory. How prove you that?

Whigg. Infalibly, by the Premises, for if the King can do no wrong, and can onely do that that Legally and justly he may do, then,

1. Tunnage and Poundage without Authority of Parliament;
2. Money for Knights Fees. or, lest you should be made a Knight;
3. Loans and Privy Seals, Benevolences and Monopolies;
4. Billeting of Souldiers;
5. Ship-money, and Ship-writes;
6. Imprisonment and seizures for refusing to pay those illegal Taxes; were none of (them) the Kings Act and deed, though in his Name, and under his Seal.

Tant. That's strange; why, (man !) the return of the Cause of their Commitment (upon their Habeas Corpus) was this, *Pir speciale mandatum domini Regis*, that the Prisoners were Committed by the special Command of the King himself, and so the Council Order'd.

Whigg.

Whig. That's Brave: Good Councillors will take upon themselves harsh things, and leave the King the Honour and Thanks of our Acts of Grace and Goodness; but this invests all the order of true Politicks; Mercy and Goodness, only naturally and immediately flow from the Throne; Justice from the Ministers: Therefore the Sword is carried before him, but the Scepter in his Hand.

Tory. Ay, but it was advised, that the Calling of a Parliament: (being pleasing to the People and obliging) should be given out to be at the motion of Buckingham; Ay, Ay, But when it was Dissolv'd, the King did it in his own Person; as well as by his Prerogative: But has the King such a Prerogative to Adjourn, Hold, and Dissolve Parliaments at pleasure?

Whig. King Charles often told the Parliament so, saying, as before, in pag. 23. 'Remember that Parliaments are altogether in my Power, for their Calling, Sitting and Dissolution; therefore as I find the fruits of them good or Evil, they are to continue or not to be.

Tory. By his Prerogative, the Law of Parliaments is wholly at the Kings Will, and in his breast; For grievances intollerable (as aforesaid) many and great, in false Imprisonment, false Seizures, false Subsidies, all illegal were yearly and daily inflicted in the Kings Name, and by his Authority upon the Bodies and Estates of the King's Subjects, no man was sure of holding either liberty or property longer than the good pleasure; these grievances were contrary to Law, Equity, Justice, Equity, Reason, and the Stipulation Oath and Acts: these grievances ought not to have been; or, if by evil Councillors, and evil Ministers, and wicked men they happened, the King ought to have remedied and redrest them, instead of abetting and defending the Oppressors of his Subjects, and the violators of those Laws, that he was sworn to uphold and obey; and ought to have lookt upon these Usurpations of his Subjects Rights, and the Usurpers as the greatest Enemies of his Throne, which (Solomon says) is only established by Justice; not by Pillaging and Polling, Robbing or Defrauding the harmless People. And the King should have lookt upon the Parliament (that desired to redrest the Grievances and to cure these griefs and distempers of the State) as his best Friends, and should have bless'd God that he had a Prerogative to Call them and keep them together for so blessed a work; and not to threaten to Dissolve them; if they will not give him more Money, and if they will not forbear to punish those great Delinquents that had so shamefully abused the King, by abusing his Subjects, his Justice, his Oath, his Royal Word, and Promises, his Conscience and his Laws.

Tory. Bratton says, that although the Common Law doth allow many Prerogatives to the King, yet it doth not allow any that shall wrong or Hurt any by his Prerogative. Bratton Comm. p. 487.

Tant. By that Rule a King has no Prerogative (it seems) to Dissolve a Parliament for meddling with Redress of Grievances, or the punishment of the Evil Instruments and Ministers that caus'd or counsell'd them.

Whig. I will not be so bold to define the Kings Prerogative (let it be for ever Sacred) otherwise than as we describe Divinity; (Negatively) rather telling what it is not, than what it is.

First, The King has no Prerogative to hurt himself, or his People, nor yet to break his Laws, or dispense with a Statute, nor to violate his Conscience, his Word, nor his Oath. For *Rex merito debet retribuere legi, quia lex tribuit ei, facit enim lex, quod ipse fit Rex*, says Bratton: The King may well give the Law its free course, due unto it, because the Law gives him his due: For the Law makes him (what he is) a King. *Rex enim, a bene Regendo*: The King is so called from Ruling well, but he is called a Tyrant that Oppresses. Plowd. Comm. p. 246.

Secondly, The Kings Oath is not only to Rule according to Law, but to make new, and abrogate old Laws, which cannot be without a Parliament; therefore Parliaments are a Fundamental and Vital part, and constitution of the Government. Bratton lib. 3. c. 9. fol. 107.

Thirdly, If a King can chuse whether he will Call a Parliament at all, except once in three years, and then send them Home and Dissolve them, as he list and when he list, without Redress of Grievances; then the fundamental Constitution and Law of the Government must be Lame and Imperfect: For, at this rate, the Prince and his Ministers may do what they list, and impune make their Wills a Law: But it is impossible that a Government (so wisely Constituted as ours is) should be so lame, imperfect and deficient, as not to make Provision for its own Being and Subsistence in the Fundamentals: This therefore is provided for in the very Essence of the Government: which

(which we may call the *Common-Law*) which is of *more value than any Statute*; and of which *Magna Charta* and other Statutes are but *Declaratory*.

Fourthly, Tho' the King is Truſted with the formal part of Summoning and pronouncing the Diſſolution of Parliaments, yet the Law which obliges both him and us, has *determined and aſcertained how and when* he ſhall do it.

Tant. Ay, (marry) *Whigg!* now you come cloſe, *let us hear that*.

Whig. I'll prove it *clearly and evidently* by *Common-Law* and *Statute-Law*, *Reason* and *Equity*; and theſe four do guide or *ſhould guide* all the Benches in *Weſtminſter-Hall*.

Tory. If you can do this, it will prove very *Beneficial to all*; for I obſerv'd that, in the late Civil Wars, the cauſe of the great Bloodſhed was the difference betwixt the Kings *Prerogative* and the *Peoples Liberties*; which could not be decided, (it ſeems) *but by the Sword*.

Whig. It is better far to *decide the difference with a Pen*; but indeed the Kings *Prerogative* and the *Peoples Liberties* *never claſh*, but there is a ſweet Harmony betwixt them, one with another, one *ſupporting and upholding another*, not deſtroying and ruining one another; as ſome *Junio Councils* would make them.

Tory. We (*Tories*) Fought for the *Prerogative Royal*.

Whig. Then you Fought for you did not *know what*.

Tory. Yes, the *Loans*, *Privy-Seals*, *Tunnage and Poundage*, *Ship-Money*, &c. and *Seizures and Imprisonment* (thereupon) were *all againſt Law*, Law, and againſt the *Peoples Liberties and Properties*, but the King did *act by his Royal Prerogative*, and ſo took the Goods and Imprisoned the Gentlemen that reſuſ'd; by *Prerogative*.

Whig. The King has no *Prerogative* wrongfully to Imprison or take mens Goods: to Imprison men, is a work for the Kings Miniſters of Juſtice, but *below the Grandeur* of Royal Maſteſty to do it, or, to give order for it, other than that as *all the Execution of the Kings Laws* is to be done in his Name, though he *perſonally know nothing* of the matter: And if the King *ore tenus*, or in writing, command *John a Nokes* to Imprison *John a Styles*, without mentioning any cauſe in Law, (or breach of ſome Law that requires Imprisonment; an *Action of falſe Imprisonment* lyes againſt *John a Nokes*, and he *ſhall not be ſuffered* (in his excuſe and juſtification) to plead — *ſpeciale mandatum Regis*, that the King Commanded it; but *muſt ſet forth ſome other ſpecial matter*; for if that might be admitted, the King, who cannot with a word take away my Pence, my Horſe, nor my Aſſe; yet he might deſtroy with a *Breath* (that which is much Dearer to me) *my Liberty*.

Tory. You ſpeak *Reason*, and *Law* too; but may not the King Invaſe his Subjects Liberties and Properties, in Caſes of *Necceſſity*, by his *Royal Prerogative*?

Whig. Piſh; The Favourites (*Buckingham and Laud*, &c.) as you have heard before *deſtroyed the Kings Fleet*, conſumed the Kings Men and Money, *Ships* and *Ammunition*, by Senſeleſs and *Unhappy Expeditions*, and ſometimes by *Lending* them to *France*, in a time when we had more need to *Borrow*, and by ſuch *Whimzees* (but the Parliament gave it a worſe name, calling them, *Treaſons*) they reduc'd the King and Kingdom into great *Straits*, weakneſs and *necceſſities* (which was the deſign of the *Popiſh Plot*, the Favourites were only the Inſtruments, and *perhaps ſaw not what they did*) But they did ſo many *Irrational*, Senſeleſs and *Deſtructive Acts*, that almoſt *all lay at Stake* (as you have heard) and was *juſt upon the go*: What muſt be done? That was the *Queſtion*, in theſe *Necceſſities* and *Straits*? To call a *Parliament*, was the proper, *natural*, true, certain, and only *Engliſh Remedy*.

Tory. Ay, ſo it was; I muſt needs ſay.

Whig. Well, and ſo the King found (too late) but the *Minion* had done ſuch unanſwerable things, that in all their Conſultations they did (as all *Private Counſellers* do) ſteer their courſe with an *Eye* and main reſpect to their own particular *Safeties* and welfare, and not to the *general good*, welfare and *Salvation* of the Ship of the *Commonwealth*, that they guided, *at the Helm*; and they were ſo Conſcious of their own wickedneſs; that the Earl of *Strafford* (very prudently foreſeeing his own deſtruction when the Parliament was called) humbly craves excuſe from attending it, chuſing rather to ſtay with his Army in the *North*.

Tory. He had nothing elſe to *truſt to* but an Army and Force; for by Force and an Army he *Ruled in Ireland*, and nothing but the *ſame method* could poſſibly preſerve him, nor (indeed) any *Tyranny and Oppreſſion*.

Whig. True, *Violence only* can juſtify *Violence*; nor could his ſins be ſafe but by attempting greater; yet, he had *ſomething elſe to Truſt to* beſides an Army.

Tant.

Tant. What, I pray? let me hear that.

Whig. *The Royal Word, and the Promise of a King, who, to persuade him to come to the Parliament, (besides the Peremptory Command that would take no denial or excuse, but come he must) the King engaging and promising, that as he was King of England, he was able to secure him from any danger, and that the Parliament should not touch one Hair of his Head.*

Tant. But they did reach every Hair of his Head, and the Head also, the King also Passing the Bill: But what said the Earl when he first heard that the King had pass'd the Bill against him; as in a Complementary Letter he gave him leave.

Whig. He held up his Hands, (as Coleman did at the Gallows when he saw he must go to it, not using the very words that Coleman did, *There is no Truth in men, but to the same Tune, lift up his Eyes to Heaven, and laying his Hand on his Heart, said, — Put not your Trust in Princes, nor in the Sons of men, for in them there is no Salvation.*

Tant. Ay, Coleman indeed was left in the Lurch, some thought by his last words.

*And thus, the Devil Hugs the Witch;
But, at the Gallows, leaves the Wretch,
To the Embrace of Squire Ketch;
Laughing when her Neck does Stretch,
That he her Soul to Hell may Fetch.*

Tory. But what said King Charles in his own excuse? For giving up Strafford contrary to Promise?

Whig. He was Sorry for it, but it could not be help'd, it was so lately done; but the King (nevertheless) sent a Letter by the Prince to the Lords, written with his own Hands, *Intreating them that they would Confer with the House of Commons to spare the Life of the Earl, and that it would be a high Contentment to him.* Cat: d May 11.

Tant. And what did the Lords thereupon?

Whig. Just nothing at all, as to sparing his Life; but so confirm'd the King, that he said also *Fiat Justitia*: But the King in a Speech (a little before) he Signed the Bill of Attainder against the Earl, told both the Houses of Parliament; that in Conscience he could not condemn the Earl of High Treason, that he Answered for, as to the most of the main particulars of the Charge against him. May 1. 1640.
16 Car. 1.

Tory. Ay, ay, the Earl did not, durst not have attempted such things as he did, if some body had not been privy to it besides himself.

Whig. The King also told the two Houses, (at the same time,) that neither Fear, nor any other respect should make him go against his Conscience.

Tant. But it seems his Royal Resolution was Changeable.

Whig. Yes, and yet he was naturally constant to his Opinions, and Tenacious of them; some thought even to Offence sometimes: But the Crimes against the Earl's Arbitrary Government, Arbitrary Sway, Arbitrary Councils, Arbitrary Force, Arbitrary Taxes, and Ruling by an Army, and making his Will his Law was so Apparent, that the fault must ly upon some body, and upon whom more fit, than upon such an evil Instrument, and evil Councillor, as Strafford was, whom the very King himself could not deny to be guilty (as he publicly acknowledged to both Houses in his Speech aforesaid) of such Misdemeanors, that he thought the Earl not fit to serve him or the Commonwealth, in any place of Trust, no not so much as a Constable; and concluded his said Letter, with these words: If no less than his Life can satisfy my people, I must say — *Fiat Justitia*; which words he repeated, when the Lords in Answer to his Majesties said Letter, denyed to spare his Life, as unsafe for the King and Royal Family.

Tory. I am clear too of Opinion, that either the King was privy to his Misdemeanors before that time (as the King intimated as aforesaid) or else he and all other Kings may think the better of Parliaments as long as they live, for representing men in their true colours, and letting them see that the Persons and chief Favourites, Admirals and Generals of their Armies, and when they trust (as King Charles did Strafford) with the management of their chief Affairs, are really and truly such wretches, that they are not fit for the meanest Trust, no, not so much as worthy to be Petty Constable.

Whig. That Dilemma is unanswerable.

Tant.

Tant. But, Prythee, (*Whigg!*) what Opinion had men, in those days, of the Court, as to Arbitrary Government, Popery, or Affection to Popery?

Whig. Men strangely differ'd in Opinion (in those days as now) which bred that great difference amongst men, as (it seems) was not to be decided without Blood, great unnatural, and uncivil Bloodshed.

Tory. We, (that were Cavaliers,) believed the King, when he took the Sacrament upon it, and pass'd so many Acts of Parliaments against Popery and Papists, and promis'd to proceed Vigorously against Papists; and that he also did abhor the Thoughts of Arbitrary Government: Really we believ'd so many Oathes, Sacraments, Vowes, and Royal Words and Promises, publick and private Declarations and Proclamations.

Whig. Ay, ay, so you did; we Whiggs, too have a great deal of Faith, if we let upon a belief, we will not to our own Eyes give Credit; we are for Implicite Faith sometimes, as well as you.

Tory. Well, but Answer to the purpose was not the King counted a Gracious good King?

Whig. Yes, all Kings are called so, especially whilst they Live and to their Heads; for a King can do no wrong: And all men acknowledged that King Charles I. of his own Natural Temper was inclined to Goodness, and Mercy, and Justice, and Righteousness; and the keeping of Faith with men, and observing his Word, fulfilling his Promises, and keeping stedfast to Religion; and therefore, they think that he knew nothing of the matter, when Popish-Books, or Books in Favour of Popery, (as Mountagnes Book aforesaid) and the Authors of such Books; and the Books for Arbitrary Government, and the Authors of them (Sybthorp and Manwaring) were the men and the Books, the Tenents, Doctrines and Opinions that were prefer'd, advanc'd, extoll'd, cry'd up and Countenanc'd at Court above all other men and Books, were really Orthodox, and according to Law; nay, some think the King knew not that Mountague and Manwaring were not only Pardon'd but made Bishops; since the Parliament had judg'd them unworthy for their demerits (which no man in England durst publickly own or vindicate to this day) and vile wretchedness and false Doctrines, to be incapable of the meanest Benefices; yet these must be the chief Shepherds, the Flocks were like to be well govern'd; and Bishop Laud that abetted and Countenanc'd the said Authors and Books, Licensed their false Doctrines, and impure as well as Illegal Principles, and got their Books Licensed, was made Archbishop, and who but he? with the King and Court? The King knew nothing of all this, nor that Papists (great Papists) were put into Commission all the Kingdom over; nor, that Arbitrary Government in Loanes, Knighthood-Money, Tunnage and Poundage, Ship-Money, Assessing and Billeting of Souldiers, &c. The King knew nothing of all this; these were Deeds, Deeds, not Words; Deeds that made the Kingdom groan, Deeds that Affrighted the Parliament and the Kings best Subjects with too much cause of Jealousies and Fears of Popery and Arbitrary Government, when it was really practis'd in so many particulars, and the Counsellors and Favourites that abetted the same, the only men in Favour; and nothing was said against them in Parliament, but it prov'd the guine of the men, though Parliament-men, that might Parler le ment, speak their minds freely, and lawfully, and also prov'd to be the Dissolution of those Parliaments; till the Kings Necessities and Straits were so great, and the Dissolutions so frequent, and on the strange occasions aforesaid, that the Parliament would do nothing, till the King not only had Promis'd (but had granted it by Statute) that they should not be Dissolv'd but by their own Consent.

Tory. It is the greatest wonder in the world to me that any King should Dissolve a Parliament but by their own Consent, or till all Grievances be Redress'd; for the King is Pater Patrie the Father of the Country, and what an odd Humour is it, if a Father that has a Child or Children, troubled with griefs or Grievances, and had a Prerogative that could but would not remedy them; nay, not suffer them that would remedy his Children; is this Father like? or like something else? The King is the chief Shepherd of his People, his Flock; but what an odd humour is it, if a Shepherd, when he sees Dogs and Wolves tear and rend his Sheep, shall neither (according to the duty of his place) deliver his Sheep out of their Jaws; nor yet suffer others to do it; but, contrarily, side with the Dogs, and defend the Worried Sheep? much more, if he set the Currs on, worse, if he shall go Snips in the Booty and Prey.

Whig. I am glad to hear this of you, (Mr. Tory!) you have been us'd to Language that has less of Sense, Reason or Law in it.

Tant.

Tant. But all this while (*Mr. Whigg*) you do not tell us any thing in Answer to this excuse the Favourites made, namely, *Necessity*, the Kings necessities required that which (indeed) ought not to be done by Law.

Whig. *Necessity*? Pish! this excuse aggravates their Offence; for thus they dispute in a Circle, and justify their wickedness by greater, by links and chains of evil consequences; First, the Kings Affairs by their Evil Council and Managements is brought into Straits and Necessities, the effect of them; then these evil effects are made the Cause of the continuance of worse effects, World without end: But, thank God for a Parliament; The Pretence of this same Whiggery, (*Necessity*) hath ruin'd the Liberties and Properties of the French-men in Normandy to this day: For they were ruled (once) by as good Laws as we are; but being oppress'd with some Grievances, contrary to their Charters, Customs and Franchises, they made their Complaint to Lewis the Tenth, who by his New Charters in the year 1314. acknowledged their Rights and Customs aforesaid, and confirmed them; Confessing also that they had been unjustly grieved and wrong'd; but by the said New Charter did provide that from thence forward they should be free from all Subsidies and Exactions (to be imposed upon them) without their own Consents, but, with this saving, or small exception, *Si necessitas grand ne le requiert*; namely, except great necessity required the contrary: Which little business (*Mr. Necessity*) has done their business, and broke the neck of all their Laws, Charters and Franchises, and of Subjects they are become Slaves and Vassals; little differing from *Turkey-Galley Slaves*; for no man can say any thing is his own; if *necessity le Grand*, (that is) the King require the same; nay, they dare not now say, That their Souls are their own; so great is the Encroachment of Tyranny, Covetousness and Oppression; if you give it an Inch, it will take an Ell, and therefore you *Tories* are a base generation, for you hate your Friends most of all, and (*Spaniard-like*) at the same time, basely Fawn, Wag your Tails, and Cringe (*base Currs!*) to the Hand that Leads you most; nay, you'll Fight to Blood, in pursuit of your Sycophantry, (poor Slaves!) And your *Tantives* will Preach your People all out of Church, rather than not Preach up the said false Doctrine of *Sybborpe*, *Montague* and *Mannaring*: Oh most unworthy Treacherous and Easy-bought Hirelings! That, for to be made a Shepherd; or chief Bishops of Souls, would betray them, and Sell them all, and your own to boot in to the bargain, in defiance of the Laws of God and the Realm, which the King is Sworn and bound to obey, perform, observe and keep: The Throne cannot have (it has been found by woful experience) worse Friends nor greater Traytors than such Sycophants and Wretches as you are.

Commentar. of
Guilme Jeremie.
Anno
1314.

Tant. We are as much obliged to you, *Mr. Whigg*, for your good Opinion of us.

Whig. 'Tis, according to your Merits; Is it not enough that this Kingdom and Commonwealth should be once in one Age undone by the same kind of men, the same Sell Truths, the same Illegal Principles, and *Tantivee-Practices*, and Parasitical Flatteries, and Slye Insinuations under the Vizard of Divinity, Loyalty, and the Church, the Church; and yet not one in a hundred of them can tell what, or who is the Church; but usually, by the Church (they mean) themselves, the Clergy; that is, the promoted and Dignified Clergy-men; and how the Vilest and worst of Clergy-men came to be promoted (by their Vileness and Villanies) you have heard; for no other Clergy-men could be found so to Debauch their Consciences, the Laws of England, and the Protestant Religion; and these are the men (*Forsooth!*) whose Spite we must all lick up, and be punish'd, if we speak never so little against them, Ten thousand times more than when by Curles and Oaths we Blaspheme the Holy Name of God: Oh brave World! and brave Holy Religion! and bravely managed!

Tant. You are warm upon us.

Whig. Is this a time to be Meally-mouth'd? To sit weeping and wailing and wringing of hand, with Prayers and Tears only, when——

Tant. When, what? Speak out——

Whig. I will not, Catch-pole! you do but ly at lurch, to undo a man for speaking Truth, if you can but by hook or Crook drill him in, and bring him within the reach or swing of some Old Stretch'd Law, to colour, as well as vindicate safely the private Spleens and Revenge; every body sees you, and yet you think you walk invisible; and now too, having got (*Tory*) here to be a Fellow-witness with you; Oh how you will Strain a word and your own Consciences? To bring a man (that Thwarts your Evil purpose) to be Maud'd by Law, especially, when you get (which is not difficult) a Jury, and —— for your Turns.

N

Tory.

Tory. You speak feelingly.

Whigg. Ject on; and mark the end on't; there is an over-ruling Providence and God of Justice, the very Heathens apprehend it; and the *Wheel of Fortune* comforted the *Captive Prince*, that drew the Conqueror's Chariot, the *Wheels* whereof turning round, and the *upmost* side (forthwith) *undermost*, and the *undermost* again *uppermost*, comforted and cheer'd his Captivity with the certain *incertainty* inconstancy and vicissitude of things: And therefore, (good *Rampant Tory*!) let not him that putteth on his *Armour* boast himself; yet, you think, you have got the *World* in a string; and since the days of *Blessed Mary*, *Popery* (*Coleman* says) had never so fair and likely a Prospect.

Tant. I am not for Popery.

Whigg. No, not for the Name; I believe, thy Religion is 1500 *l. per Annum*, call it by what Name any body pleases.

Tory. But did not you say, (*Whigg*) that you would prove by *Common-Law*, *Statute-Law*, *Reason* and *Equity*, that the *Law* determines *how* and *when* Parliaments shall sit, or be Dissolv'd; *How long* they shall sit, and *when* they shall be called; all which (*I understand*) lay no *where* but in the *Hallow* of the Kings-Breast, His *Will* and *Pleasure*.

Whig. No *Acts of Justice*, as a King, lyes (so incertainly only) as at the will and pleasure of the King, so as not to be determined by *Law*, though some *Acts of Mercy* and *Pardon* are purely *Arbitrary* to adorn the Throne: For if that did, all our other *Laws* are nothing worth, but at the good pleasure of the King and His Ministers *Arbitrarily*: For, for all their Transgressions, none can call Evil Ministers to Account but a *Parliament*, at least, none more properly: And if they can stave off a *Parliament* at pleasure, and Dissolve it at pleasure, we hold all our other *Liberties*, *Charters* and *Properties* at pleasure; which they have often oppress'd and invaded, as aforesaid; and when a *Parliament* call'd them to a Reckoning and Account for their *Roguary*, and worse, than march them off: Here the Remedy (by this Rule) is left to the mercy and good will and pleasure of the *Disease*, when Evil Ministers *Disease* the *Common-wealth*, and this *Disease* may not be inquired into by the only *Physicians*, the *Parliament*: For (*Alas!*) the Judges know who gives them (and continues to them) their *Places* and *Soft Seats*.¹

Tory. You see, as aforesaid, in King *Charles I.* his Speeches, his Declarations, &c. Still he inculcates, and bids them remember that the *Calling*, *Adjourning*, *Proroguing*, *Holding* and *Dissolving* Parliaments are in his Power.

Whig. I believe, you mistake, for the Houses usually (if not always) do *Adjourn* themselves, but they are *Prorogued*, and *Called*, and *Dissolved* by the King; so all *Criminals*, (or so suspected) are *Indicted* by the King; that is, in the *Kings Name*; but the *Law* directs it both *how* and *wherefore*.

Tory. So you would say, the *Law* directs the *formal part* also of *Calling* and *Dissolving* of Parliaments to be by the King, in His Name, but the *wherefore*, or cause of *Calling* and *Dissolving* Parliaments is limited and determined by the *Law*, and the time of *Intervals* which the King cannot pass, or dispute with.

Whig. Yes surely, or else the great foundation of our *Laws* (*Parliaments*) the banks that limit and bound the out-ragious swellings and overflowings of *Arbitrary* and unlimited dominion, would be strangely deficient and lame in not providing (first and especially) for its own *Preservation* against *Arbitrary Will* and *Pleasure*.

Tant. Nay, I suppose you are a *Learned* and *Stout* Champion for the *Laws*; and for the *Laws* of *Parliament*, and much Skill'd in them.

Whig. I pretend to no Skill therein, nor to the *Honour* of it; all I have to say, or have said on this Subject, is only as an *Historian* of *Whiggism*, a bare *summary Collection* of what others have done and said as to these particulars in the Reign of King *Charles I.* to rub up your memory with my brief Notes, not to tell you any thing you have not heard before, but with little Cost and Charge give you the Marrow of greater and more Elaborate works at an easier rate, and minute Expence both of Money and Time.

Tant. Well said, I like that very well, for I have not much (of either) to spare; but first (say) what the *Common Law* enjoynes as to the *Holding* or *Dissolving* Parliaments?

Coke lib. 7. Whig. Few know what the *Common Law* is: Coke says, it is founded in the Immutable

table Law and Light of Nature, agreeable to the Law of God, requiring Order, Government, Subjection and Protection; containing Ancient viages, warranted by Holy Scripture, and because it is generally given to all, King and People, Poor and Rich, Lords and Commons, it is therefore called *Common*.

Now (consider) that never any King of England had any Prerogative, but what the *Common-Law* or *Statute-Law* gives them, nor any Liberty or Privilege but by Law: The Prerogative is a Royal Privilege (*Privilegio (quasi) privata Leges*) Privileges are Private Laws, which always yields to the *Common-Law*, *Common-weal*, and *Common-Benefit*: The King has no Privilege or Prerogative contrary to the *Publick-weal*, Order, Government and Protection of the People: Apply this, to the question in hand concerning *Holding or Dissolving* of Parliaments. And therefore in the *Mirror of Justice*, a Book so commended by the Lord Coke, that he saith it contains the whole Frame of the Ancient *Common-Laws* of this Realm from the time of King *Arthur*, till near the Conquest, Cites out of it, one Law Concerning Parliaments, made *Reg. R. Alfred, Anno Dom. 885.* in these words:

Lib. 9. Preface.

Mirror of Justice, ch. 1. Sect. 3.

Le Roy Alfred ordeigna pur usage perpetuel que a deux foits per lan on plus sobene pur mistier in temps de Peace le Assembler a Londres, pur Parliementier sur le guidement del Peuple de dieu coment gentz soy garderent de Pegers, viderent in quiet, receberent droit per certain usages & Saints Judgments.

King Alfred Ordaineth for an usage Perpetual, that Twice a Year, or oftner if need be, in time of Peace, they shall Assemble themselves at London, to Treat in Parliament of the Government (mark that) of the People of God, how they should keep themselves from Offences, should live in quiet, and should receive right by certain Laws and Holy Judgments.

Tory. Right, for Standing Privy Councils, or long Standing Parliaments, may be Pensioners to Foreign States, may give Council for their own ends, but a frequent Parliament, is incapable of being Bri'd, and most improbable to give any Advice against the Common-weal, Common-benefit of King and People.

Tant. In Troth, I am at a loss to find out a Reason why any should Address and be Thankful for Dissolving a Parliament.

Whig. And yet your Hand was one of the first to an Address of like nature (Heark you) you know when and where.

Tant. No more of that, I am of another mind now: But what says the Lord Coke, the Laws Oracle and Apollo, concerning the said Statute of King Alfred?

Lord Coke's Comment upon it.

Whig. He saith, that the threefold end of this Great and Honourable Assembly of Estates is there declared.

First, That the Subjects might be kept from offending, that is, that Offences might be prevented, both by good and provident Laws, and by the due Execution thereof.

Secondly, That men might live safely and in quiet.

Thirdly, That all men might receive Justice by certain Laws and Holy Judgments, that is, to the end that Justice might be the better Administred, that Questions and Defects of Law might by the High-Court of Parliament be planed, reduced to certainty and adjudged, &c. In short, *Si vetustatem spectes est antiquissima, si dignitatem est Honoratissima, si Jurisdictionem est capacissima*: If you regard Antiquity, the Parliament is the most Ancient Court; if Dignity, the most Honourable; if Jurisdiction, the most Sovereign; and is a part of the frame of the *Common-Law*, which is called usually *Leges Anglica*.

Tant. I thought the Parliament had beginning only since *Magna Charta* in the Reign of Hen. 3. which is not so very Ancient.

Whig. Some of your Tantivees have said so and writ so; but it is your ignorance, or worse: King Hen. 1. Surnamed *Beauclark* writ to Pope *Pascal*, saying, *Notum habeat Sanctitas vestra, quod me vivente (auxiliante Deo) Dignitates & usus Regni nostri Angliae non imminuentur, & si ego (quod absit) in tanto me dejectione ponerem optimates mei & totus Angliae populus id nullo modo pateretur*: Your Holiness may please to understand, that as long as I live, (by the help of God) the Dignities and Customs of our Realm of England shall never be impaired, or diminished; to which, if I should (which God forbid) be so high-bate as poorly to condescend, my Lords and Commons of England would

Chart. Hen. 1.

would by *no means* permit the same. Judge then *how dangerous it is to change* the Ancient Customs and usages of the Common Law, *much less the greatest and most useful* of all the rest, *frequent and uninterrupted Sessions* of Parliament, without which the *Liberties and Franchises have been and may be taken away* remedilessly.

1st Decree. By the Canon Law, Children born before Marriage Solemnized, were *Legitimate*, if Matrimony afterwards followed; which is contrary to our Common Law: This was William the Conqueror's Case, who is said to be the Son of a ——— *Arlot*, so notorious that all Whores are since called *Harlots*, for her sake, yet William of Malmesbury says, that Robert Duke of Normandy (his reputed Father) did after William was Born Marry his Mother *Arlot*, which did Legitimate William by the Canon Law, but it reaches not England: For in the like Case, when the Bishops would have ruled it according to the Papal Decree, *Omnes Comites & Barones una voce respondement, quod nolunt leges Anglicæ mutare*; All the rest of the Lords, Earls and Barons with one voice cryed out ——— *We will not change the Laws of England* (accounted) the wisest Laws in the World; but they must be the weakest and most deficient, if it be Arbitrary whether Parliaments (a Fundamental Constitution) may or may not have a Being; or only be born to die, namely, only to be called together that they may be Dissolv'd: Therefore even the late Act for holding Parliaments once in three years or oftner, if need be, made by that Parliament, (that from the numerous Pensioners therein is commonly (but Improperly) called for distinction the Pensioners Parliament) amongst the many precious Statutes they made, take care and provide that Parliaments shall not only be called, but sit and be held, or else of what use is this Sovereign Remedy, if it be not made use of? It would be a Mock-Remedy and Mock-Parliament, if it only be call'd together to be Dissolv'd: This would defeat the very Letter of the Law, as well as the true intent, meaning and benefit thereof.

For if a Gracious and good King (as King Charles I. is reported to be) had such Horrible Oppressions and Violence committed in his Reign, as *Loanes*, Ship-money, Illegal Seizures of mens Estates, Liberties, Free-quarter, Coat and Conduct-money, and False Imprisonment, during his Reign, contrary to Law, (as he acknowledged by after Statutes that condemned them:) If Papists were prefer'd to Offices of great Trust Military and Civil; and if his Favorite the Earl of Strafford rais'd an Army of Papists, 8000. and ruled by them, committed such Hainous Enormities and Misdeds that he was not fit to be a Puny Constable; and committed such Tyrannies and Cruelties that no Record can parallel: And if no remedy was found to these mischiefs but a Parliament, and that not suffered to be for 12 long years together: Oh Fruitless Remedy of a Parliament! Oh dull and Improvident Ancestors! That were wise above all the World to make good Laws for securing our Liberties and Properties, (of which they were Tenacious to the death) And yet, that the Law, that secures these, should not be able to secure itself, but to grant a Prerogative to make all null and void at pleasure! If such mischiefs happened during the Reign of a Gracious King, what may not happen, in a Reign less Gracious? *Penelope's Webb* (which she wear'd all day and undid (all again) at night) might be a Fable, but this the moral of it; that our Laws (which our wise Ancestors had been long contriving to save us from Arbitrary sway) should all be unravell'd again, and leave us by a Prerogative (of which the Law is the Author) to meet good will and pleasure.

See the Articles of Impeachment against Strafford.

Tory. I must needs say, that the Law (which should be Wise, Holy and Good) would be the Strangest Law in the World, if it should give a Prerogative to destroy itself, and so become *felo de se*, its own Executioner; having so carefully fence'd against Arbitrary sway in all Ages, and so Industrious and zealously too have our Ancestors stood up for the same to the last drop of their Bloods; aschusing rather to leave us no Lands, Charters, Priviledges, and Fields, rather than *Akeldama's* (as one calls them) Fields of Blood, and such as we must (like them) be forc'd to Fight for their Defence and our own, against Arbitrary Projects.

Whig. There needs no Fighting for them; if we make the good Old Laws the Arbitrator of the Good Old Cause: For the Law alone gives the King his due, and his Subjects their due; but, because men naturally incline to do what they list without controul, wonder not, if even the best of Kings, (surrounded with so many Parasites and pimping Sycophants) have been tempted to rule and do (as he list,) without Check-mate of Bishops and Knights, and Lords in Parliament.

Tant. Why? Has Parliaments then been as Old a Constitution as Kings of England?

Whig.

Whig. Yes, for ought can be known to the contrary: The said Famous Old Book (the said *Mirror of Justice*) shows; that Parliaments were before a single King Ruled England; namely, during the Heptarchy, when there were seven Kings. (rather than fail) to rule England.

Mirror of Justice.

Tant. I shall never have know of Kings, I do so love them.

Whig. Ay, but seven Kings were accounted more than enough; and after the Heptarchy, when the King of the West-Saxons, (namely Cornwall, Devonshire, Dorsetshire, Somersetshire, Wiltshire, Hampshire and Berkshire) had swallowed up all the rest, Parliaments still were, or Senates (as, long before this, during the Reign of the Senate and Caesars of Rome here in England.) So also (after Egbert) when the Bishop of Winchester (Ethelwolph his Eldest Son) with much ado, was perswaded to leave his Bishoprick and a Religious Life, for a Kingdom, after he had purchas'd a Pardon from the Pope, for breaking his Religious Vow. And, yet he had much ado to keep his Crown upon his head for breaking but one poor Law; for, if he had not (by death) timely death, cheated his Lords, they had certainly Depos'd him, for placing his Queen in a Chair of State; which was (then) contrary to Law, made ever since Queen Ethelburg by chance Poison'd her Husband King Birchrick, by a Venemous Potion which (she said at least) she had prepared for another; but, being a Handsome Whore, she fled into France; till by frequent Adulteries, she died Miserably, and like a Rotten Whore, and for her sake, the West-Saxons ordained (whence, Note, they were Law-makers in these days) a Law, that no Kings Wife should hereafter have the Tide or Majesty of a Queen, which Law (as aforesaid) King Ethelwolph being so hold as to dispense with, and break, the Lords would certainly have Depos'd him, but that his Grave prevented them.

Egbert Anno 926.

Pope Gregory 4th.

Tant. Then (belike) it was not safe for Kings to break Laws in those days.

Whig. Judge you, and long after, Stout King Edward I. told the Bishops plainly, that he could not (being but one Member of the Body, though the Head) undo what the whole Body had done and Enacted; as is before remembered.

Baker's Chron.

Tant. You are full of your Old Stories to maintain your Whiggism.

Whig. I invent none; I write nothing but what I have Authentick Histories and Records to Vouch, and Attest the Truth: And thus Parliaments continued in the short Reign of Ethelbald, Successor to his Fathers Crown and Bed; for, to his Eternal shame, he Married (Judith) his Fathers Widdow: So also in the Reigns of Ethelbert, Ethelred, and Alfred, the four Sons of Ethelwolph, who Successively Reigned one after another; which Alfred, was as Learned as Valiant, and first Founded the University of Oxford, (one of the Oldest Universities in the World.)

Anno Dom. 893

Tant. I thought Universities had been as Old as Christianity: What could Christianity and the Ministry continue in the World nine hundred years; in its greatest splendor, without an University and an Academician?

Whig. Tea, so it seems, without either Oxford-Scholar, Bloxford-Schollar, or Cantabrigian: Alas, alas! Universities were (at first) the Pope's Invention; so also were School-men, School-Divinity and Canon-Laws, with which he has so defac'd Christianity, with his Painting, Glazings, Glossings, Comments, Arguments, Syllogismes, Fallacies, Friveries, and Metaphysical-Popperies, that Schollars are forc'd to Fool away a great deal of time, in Cracking these Insipid Shells and Outward Rinds, (that their Teeth are broke, and worn out) before they come to Taste true, and Solid Learning or Christianity; nay, the Majority never come at the Kernel and Marrow of true Divinity and useful Learning during their whole Life; not much unlike that Popish Doctor, that had been nine years Doctor of Divinity before he saw a Bible.

Fox Acts and Monuments.

Tant. Doctor Subtilis, Ple warrant.

Tory. Prythee, parson! do not thus Interrupt Mr. Whigg, with your Impertinent Parenthesis: Go on Whigg!

Whig. To serve you, Tory, I will; and will let you know, that there were Parliaments to which Knights and Burgesses were Summon'd, after the Heptarchy, in the Reigns aforesaid, and the Reigns of Alfred's Sons, King Edward as Stout a man as his Father, not so Book-Learn'd, but more Successful; through the help of his Sister, Madam Elsted, the Wife of Ethelred Earl of Mercia; to whom, when she had brought him one Daughter with Grievous Pains in her Travel, she turn'd Souldier and Virago, helping her Brother most Manfully against the Welsh and Danes,

Mirror of Justice.

and brought them *all under her*, refusing the *Nuptial Bed* of her Husband, saying, It was a *foolish pleasure*, that brought with it so *Excessive Pains*.

Tant. Few of our women (now a dayes) are of her mind, they'l venture again and again.

Tory. This *Parson* is always Interrupting us with his *Idle Notes*, *Commentaries*, and *Observations*: Proceed, (*good Mr. Whigg*) there is some profit and understanding to be learn'd by you: *Parson*! hold your *Tongue*, if it be possible for a *Prating Cir-cingle* to leave his *Impertinence* in *Company*.

Whig. This *Old Fundamental frame* continued in the *Reigns* of *Athelstone*, *Edgar*, *Ethelred*, *Canutus*, *Harold*, *William the Conqueror*, &c. So that *Parliaments* are part of the *Frame of the Common-Law*, which no *Kings* can defeat, frustrate or make void; nor did ever any attempt the same, but it proved *Fatal* to him; nay, proved to be his *ruine*: Witness all the *Unhappy Reigns*, and *Violent Deaths* of *English Kings* that have broke loose, and made *Rapes* and violent attempts upon the *known, Chast*, and *Sacred Laws* of *England*; the *Common-Law* to *King and People*, fram'd in the *Law and Light of Nature*, *Right Reason*, and *Holy Writ*.

Secondly, According to the said *Law* made in the *Reign* of *King Alfred*, *Parliaments* are to *Sit frequently* (*Right and good Reason*): I do not say, as often as you take *Phy fick*, (*Spring and Fall* at least;) but however so often as the *Noxious Humours abound* (above the *Boundaries*, *Banks* and *Limits* of the *Law*) and offend our *Liberties*, *Charters*, *Rights* and *Properties*.

Thirdly, By the said *Law* the place of Meeting then was *London*.

Tant. Perhaps *Westminster* and the *Banqueting-house* were not then built.

Tory. Thou happens to be in the right on't, (*Parson*!) for once.

Whig. *Parliaments* then being so *Ancient*, (*no Court so Ancient*) the *Lord Coke* having trac'd them from the *Britains*, *Saxons*, *Danes*, *Normans*, to our days, I wonder what *Tantivees* dares (as *Sybilbore* and *Bishop Mannering*, &c.) attempt thus to divide, separate and make null and void, two of the three *Estates* of this *Realm*; the *Lords* and *Commons*; to leave us but one *Estate*, (a *King*) in use, and de facto; whilst the the other two, the great and main *Body* have no *Subsistence*, but de jure; stand useless and for nothing, yeats together, and always when there is most need of them too: If ever any *Head* liv'd well without the *Body*, give me but one *Instance*.

Tant. This makes me think of the *Fable*, when the *Head* and *Hand* joynd together to pull the *Gutts* out; for (*quoth the Head*) I plod for all; and we (*quoth Tory-hands and Feet*) have Fought and Wrought for the *Head* as it annuated and directed, and yet the (*Whiggish*) *Gutts* devour all the good *Vitnals*; wherefore it was agreed, with joyn't-forces to tear the *Gutts* a pieces; little considering, that both *Hand* and *Head* Live and are Nourish'd and grow *Fat* and *Fresh* and well-liking by the assistance, of the *Trading Part*, the *Whiggish-Gutts*, to whom we grutch that they have a *Being* and *Subsistence*, though by them we Live and grow *Fat*, and if we offer to tear them a pieces, and their *Ancient Priviledges*, *Charters* and *Franchises*; who knows but it may prove our own *Ruine*?

Tory. Here's a wise *Tale of a Tub*; more fit for a *Tub-Preacher* than a *Tantivee*.

Whig. Nay, for that there shall be no quarrel; for *Tantivee* at an *Idle-Pulpit* Metaphor, or *Far-fetch'd Similitude*, shall match the best *Tub-Preacher* of them all; whilst *Tantivee* is Pay'd for some as *Idle Stories*, as poor *Tub* is *Fined* and *Punish'd* for.

Tory. Some men had better *Steal a Horse*, than others to look over the *Hedge*: You have told us what the *Common-Law* says for *Parliaments*, frequent *Parliaments*; *Parliaments* that *Sit*, and must be held, not *Mock-Parliaments*, (made like *Penelope's-Web* only to be *Unravell'd* and *Dissolv'd*.) But what says the *Statute-Law* to this point

Whig. I have not done yet with my *Common-Law*.

Tory. Proceed then, but be brief.

Whig. The *Ancient Treatise* (called *Modus Tenendi Parliamentum*) which *Lord Coke* says was rehearsed and declared before *William the Conqueror*, and by him approved, and accordingly he held a *Parliament* for *England*, (as appears 21 *Edw.* 3. fol. 60.) wherein we Read, that *Petitions* being truly prefer'd, have been Answered by the *Law* and *Custom* of *Parliament*, before the end of *Parliament*.

Tant. But suppose the *King* will end it before the *Petitions* and *Grievances* be redrest, by his *Prerogative*.

Whig.

Whig. Parson! Thou makes Suppositions most dishonourable to Loyal Majesty, and that which is scarce to be suppos'd, that ever any Head should not permit any Remedy to be apply'd to the Gouty or distemper'd Hands, Gutts, and Feet: For if the Hands be Lame, how will the Politick Head help it self? Or if the Gutts be cloy'd, or Gout-founder'd, how will Head feed its self? And if the Feet be Lame, and the Heart faint, the Head will make *Wife-Fighting*, (I believe,) when it comes too: Therefore, I cannot imagine a Head to be so Senseless, (except the Brains be out) that should have such an *Unnatural*, Cruel, Stupid and foolish project in the Noddle of it, as neither to help the oppress'd Gutts and Hands or Feet; nor yet permit the Charity and good will of others that are both willing and able to Ease, Remedy and Redress the Grievs and Grievances of the Body; and all this, without a Fee.

Tant. If you apply this to Parliament Redressing Grievances without a Fee, you'd not mean, a Pensioners Parliament, I hope.

Tory. No, no, such Physicians (are pay'd as many others) they got Fees to hasten us the sooner to our Graves.

Whig. But the True-English-Parliament can never be a Long-Parliament, nor can the Intervals of Parliament be long; nor yet, the Sessions of Parliament can be short: For, *Modus Tenendi*, saith, 'That the Parliament ought not to be ended while any Petition dependeth Undiscuss'd, (and so say the Statutes too, as Ple shew anon irrefragably)' Or at least, to which a determinate Answer is not made, *Rgt. Par.* 17 Ed. 3. No. 60. 25 Ed. 3. No. 60. 50 Ed. 3. No. 212. 2 Rich. 2. 134 2 Rich. 2. No. 38. 1 Hen. 4. 132. 2 Hen. 4. No. 325. and 113.

'And that one of the Principal ends of calling Parliaments, is for Redressing of Grievances that daily happen; (of which the King cannot possibly be inform'd so truly as by Parliaments) that Parler le ments speak their minds freely, without Glazing and Flattery; for Kings seldom bear Truth but in Parliaments; that it is one of the greatest wonders in the World, that Kings (of all others) should not most of all desire frequent Parliaments, wherein (of all other places) he sits in most Majesty and King-like, as Gloriously, as Powerfully; but those Kings (that have been Enemies to Parliaments, and to frequent Parliaments) have been as poor as ever they could creep, for so they could not, in State and King-like; but were glad to make Poor and Beggardly and Illegal Shifts and: all to preserve a company of Squabbling, Sycophants, that care not how bare and Beggardly the King's Exchequer be, so they may but live impune, to pull him more bare and bald, when there's scarce a Hair left; knowing that they must be Fleec'd too, if a Parliament Sit; and also must disgorge the ill gotten Goods they have Gourmandiz'd so Greedily and Illegally swallowed up, and they are afraid, they shall be choak'd when they are forc'd (by the Wise Physicians) to Spue it up.

Tory. But if frequent Parliaments (to sit so long till all Petitions be Answered and Grievances be Redress'd) be secured by Common-Law and Statute-Law: How came King Charles I. in open Parliament, (more than in one Parliament) in a kind of Threatning way to tell the Parliaments, and bid them remember, that the Calling, Adjourning, Prorogueing, Holding and Dissolving, was wholly in his Power.

Whig. So it is in his Power, that is, he alone can do it, as many other Kingly Acts; Indicting men for Felony, Treason, &c. It cannot be done but in the Kings Name, you cannot Arrest a man for Debt that is owing to you, but in the Kings Name: But still they are things in Course, and directed by the Law.

Besides, when King Charles I. had such Principles whisper'd into his head, he was but young; he liv'd to be wiser before his latter end, and to know the Truth of what his Wise Father had told him and his Parliaments very often: 'That as the Head is ordain'd for the Body, and not the Body for the Head; so must a Righteous King know himself to be ordain'd for his People, and not his People for him: Wherefore, I will never be ashamed to confess it my Principal so be the great Servant of the Common-wealth, &c.'

Tory. Ay, but we Tories are not of King James's mind, but quite contrary.

Whig. Right, therefore you are most rightly call'd Tories, meer Irish-Bogg-Trotters, and Slaves that would be, more like than Englishmen; because you are Slaves to your Lusts of Avarice and Ambition; to gratifie which, you will gratifie any other mans Ambition, to advance your own; and as they say, lick up other mens Spittle (poor Currs) in hopes that others will lick up yours.

Tory. Ay, thou art a Hopeful Whigg; such a Tom-Tell-Truth I do not like.

Whig.

King James's
Speeches in
Parliaments
Anno 1603.
and 1609.

Whig. I know thou dost not; thou likest Flatteries and Leafings better by half,
Old Tory-Boy.

Tory. Well, but tell me true, what Authority have you to assert (as you have already) that the principal ends of calling Parliaments is for Redressing Grievances that daily happen.

Whig. For this, Consult 36 Edw. 3. c. 10. 18 Edw. 3. c. 24. 50 Edw. 3. No. 17. 13 Hen. 4. No. 9.

Tant. I cannot think that this same King *Alfred* that was so *Wise* a man, so great a *Schollar*, a *Prosperous King*, and a *Valiant*, should so *humble himself to the Laws*.

Horne's Mirr:
of Justice.

Whig. Therefore you think like (as you are) a *Tantivee* and a *Cockscomb*: For *Andrew Horne* tells us (in his *Mirrour of Justice*) that King *Alfred* made bold to Hang Judge *Darling*, *Seynor*, *Cadwine*, *Cole*, and *fourty Judges* more.

Tant. For what? Judges Hang other men, but do not use themselves to be Hang'd.

Whig. No, they do not make a common practise of it, though they have often had it, and more often deserved it; but when they meet with some *Just Kings*, they also meet with their deserts, (some of them) a *Halter*.

Tant. *Fourty Judges*, (do you say) did they hang together?

Whig. Yea, only for Judging contrary to Law?

Tant. Nay, if Judges will Hang men for acting contrary to Law, I am of Opinion, that they that by their Office, their Place, their Wisdom, their Experience, and their Oath, should act according to Law, I would Halter them my self, (though it is unseemly for my Coat,) if such Wretches act contrary to Law.

Whig. When we have an occasion for a *Tantivee Hangman*, we'll send for you (Parson) for want of a better.

Tant. I am your *tres humble* when occasion serves.

Whig. In *Edward 3d.* time, poor *Thorp*, Lord Chief Justice, went to *Pot*, in plain English, he was Hang'd.

Tant. For what? For receiving a *Bribe of the Embassador*?

Whig. No, he was not so great a *Rogue*: He was only Hang'd for receiving the *Bribe of 100*l.** in obstruction of Justice.

Tant. Poor Fellow! he had hard Fortune: I can tell you in History, of a man, that received fifty times as much, in Obstruction of Justice, and yet the Gallows did not claim its due.

Whig. Ay, ay, some men are born with their A—— upwards; but there's a time for all things; and a day of Judgement a coming.

Tant. Ay, but when? canst tell?

Whig. Yes, even when it pleases God.

Tant. And the King, you should have said.

Whig. That's needless, for what pleases God, must please all the Kings in the World: The Wisdom and the Politicks of the wisest men is Foolishness with God: What Head had more Brains in it than *Strafford*? That out of Self-Interest and Preservation disslik'd coming to Parliament, whom (he knew in his Conscience) he had Offended; and both he and the Archbishop *Land*, fenc'd off the Parliaments sitting so long till—— at length they themselves had Judgment without Mercey, for Involving the Kingdoms by their Arbitrary Projects; and Countenancing and Advancing Popish-Books, Popish-Authors, Papists and Popishly Inclind, &c.

Tant. But was it true; that *Strafford* rul'd Ireland with an Army, and most of that Army Papists?

Anno 1639.

Whig. Yes, Popery and Arbitrary Government are like Fire and Heat; the latter is the necessary consequence of the former: Lord *Strafford* had 10000. Souldiers of his standing Guards, of which 8000. were profest Papists, and the other 2000. were Well-affected to the *Tory Cause*, they were True-Blew; and whilst he Decreed and Ordered mens Estates and Lives away at the Council Board, thereby (as it was Articled and Alladged against him) breaking the Kings Oath: Which made the poor Earl at last Stile himself, the Accursed thing, or the *Achau* that had troubled *Israel*, with the *Babilonish Garments of Popery*, and the Accursed Wedges of Gold, by Arbitrary Taxes, Decrees, Loanes, Monopolies, False Imprisonments; nay, Sentencing to Death some, (as the Lord *Mount-Norris*) and Executing others, taking from him his Inheritance of his Mannor, and *Tymore* in the County of *Armagh*; so also *Thomas Lord Dillon*

Dillon was outed (by the good will and pleasure of this great Lord) of and from his Lands in Mago and Roscommen, so also Dame Mary Hibbotts in Favour of Thomas Hibbotts, who shortly after convey'd the same to Sir Robert Meredith, to the use of the said Earl of Strafford.

Tant. I commend him; he had wit enough to get somewhat, and gather to himself; which some Tyrants do not.

Whig. I know not, what he got over the Devils back was spent under his belly; as we say, *male parva male dilabuntur*, for he Died poor and in Debt: The Curse of God followes the Oppressor and his House; so true is that of the Prophet — *Wo to him that Increaseth that which is not his, and to him that ladeth himself with thick clay; shall they not rise up suddenly that shall bite thee, &c.* Wo to him that covereth an evil covetousness to his House, that he may set his Nest on high, &c. *Thou hast consulted shame to thy House, &c. For the stone shall cry out of the wall, and the beam out of the timber shall bear witness: Wo unto him that buildeth a Town with blood, and stablisheth a City by Iniquity.* Habak. 2. 5, 6
7, 8, 9, 10, 11,
12.

Tory. Ay, Poor Gentleman, the Earl of Strafford was made a woful example of an evil Councillor and an Oppressor: The sense of his Guilt made him submit to his death the more Patiently.

Whig. Yea, he desired to die, seem'd weary of his Life, a wounded Conscience who can bear? Prosperity may a while muzzle the Mouth of Conscience; but a prospect of Death and Affliction unmuzzles the Maw.

Tory. The Earl Confess'd — he had received nothing but Justice; and that the death of the bad, (he ingenuously confess'd with Cicero) was the safety of the good that be alive; and bid — *no man trust either in the Favour of his Prince, the Friendship and Conspanguinity of his Peers, much less in his own Wisdom, of which (he confess'd) he had been too Confident, saying, as once Cardinal Woolsey did, Had I strived to obey my God as Faithfully, as I sought to Honour my King Fraudulently, I had stood and not fallen.* And for his Peers, thanking them for that Free and Legal Tryal they gave him, and though they detested the Fault, yet they pined the Delinquent: Saying, my Lords, I am now the Hopeless President (of an Ambitious, Covetous, Evil Councillor, before spoken of) may I be to you all a Happy Example: For Ambition devoureth Gold, and Drinketh Blood, and climbeth so high by other mens Heads, that at length in the fall it breaketh its own neck.

His Speech in the Tower.

Whig. Yet men will tread the very same Steps, of the same evil way, till they come to the same evil end.

Tory. It is impossible it should be otherwise, whilst they are Slaves to their Lusts, Ambition and Avarice; and therefore said that Unfortunatly Fortunate Earl, O! how small a proportion of Earth will contain my Body, when my High Mind could not be Confined within the Spacious compass of two Kingdoms? But my Hour draweth on.

His Speech in the Tower.

Whig. He had not thus Died before his time for being over wicked, but that he (in his Career of Prosperity) fear'd no Colours, nor would hear any good Council, breathing nothing but Daggers to the Naked Truth.

Tory. Ay, Pride will not be controut'd nor told of its Faults; it is deaf to all good warning, and open-ear'd as well as open-hearted to Sycophants, that will ruine all.

Whig. Let them alone, let the Blind lead the Blind; till they fall (as others) into the same Ditch: For they'll never take warning, never be good, till they can be no longer bad.

Tory. Indeed Archb — Laud, that came to the same End with Strafford, went on in the same Road: And when they could not perswade the Parliament to give Supply till Grievances were adress'd, he (in his Wise Synod) when the Parliament was Dissolv'd, ordains the Clergy to pay six Subsidies, on pain of Excommunication, and a worse turn, Deprivation; men wondred at their Impudence as well as Folly; they were grown very high.

Whig. A Synod called together upon pretence of Reconciling and Setling Controversies and Matters in Religion, to take upon them the boldness thus out of Parliament, to grant Subsidies, and to meddle with mens Freeholds: I dare say, the like was never heard of before; and they, that durst do this, will do worse, if the current of their raging Tyranny be not stopped in time; said Mr. Harbottle Grimston in the Parliament Anno 1640.

Sir Harbottle Grimston's Speech in Parliament.

' Who are they (Mr. Speaker) that have countenanc'd and cherish'd *Papery* and *Arminianism* to that growth and height it is now come to, in this Kingdom?

' Who are they (Mr. Speaker) that have given Encouragement to those that have boldly Preached those damnable Heresies in our Pulpits?

' Who are they (Mr. Speaker) that have given Authority and *Licence* to them that have published those Heresies in Print.

' Who are they (Mr. Speaker) that of late have been advanced to any Dignity or Preferment in the Church, but such as have been notoriously *Suspicious* in their Disciplines, *Corrupt* in their Doctrines, and for the most part *Vicious* in their Lives?

Tory. Ay, ay, *The Skum will be uppermost*, if possible.

Whig. God forbid tho', that only the Clergy, or (much worse) only the *Dignified Clergy*, should be accounted *the Church of England*.

Tant. Why not? For the Church of *England* confesseth that she may Err; and if the Clergy, nay, the *Dignified Clergy* (in *Convocation* too) have not Erred wretchedly, they have had hard Censures and *hard Measure*.

Whig. They cared not for Censures; some of them, if they can keep 4000 *l. per Annum*, and may Censure, Sentence, Excommunicate, Curse, and consequently Goal them that stop their career.

But Sir *Harbottle Grimstone* went on, in his said Speech, saying, ' Who are they (Mr. Speaker) that have overthrown our two great Charters, *Magna Charta*, and *Charta de Foresta*?

' What *Imposition* hath been laid down, or what *Monopoly* hath been damned in any Court of Justice since the last Parliament?

' Hath not *Ship-Money*, *Coat and Conduit-Money*, and Money for other Military Charges been Collected and Levied, with as great Violence as ever they were, in violation of our Liberties, confirmed unto us in our *Petition of Right*, notwithstanding all our Supplications and Complaints the last Parliament?

' And who are they (Mr. Speaker) that have caused all those dangerous *Convulsions*, and all the desperate unnatural *Bloody Distempers*, that are now in our Body *Politique*?

Tant. I could have told the *Master of the Rolls* their Names, and who they were, at least, *Old Hodge*, the *Fidler* tells us their Names in ——— 41. 41. viz. The *Paritans*, the *Roundheads*, the *Whiggs*.

Whig. Then Mr. *Grimstone* was mistaken, for he proceeded, saying, ' Mr. Speaker, I will tell you a passage I heard from a Judge in the *Kings Bench*. There was a poor man Committed by the Lords, for refusing to submit unto a *Project*, and having attended a long time at the *Kings Bench Barr*, upon his *Habeas Corpus*, and at the last pressing earnestly to be Bailed, The Judge said to the rest of his Brethren—

Tant. Well said, *Let us hear the Judges Opinion*.

Whig. ' Come Brothers (said he) let us Bail him, for they begin to say in the Town, That the Judges have overthrown the Law, and the Bishops the Gospel.

Tory. I do not like that *Imuendo*, and upon the Bench too, and in ——— 41. ——— 41. too: *Truſty Roger* layes the blame of the Commotions (when all things were out of Order and Law, and you hear, by whom) on the *Whiggs*, the *Whiggs* put all in Combustion.

Whig. *Nero* (Chronicles say) set Rome on fire and laid the blame upon the Christians.

Tant. What then? How do you apply it, let us hear the application.

Whig. I make no Applications, except like your self, far from the matter in hand, *Catch-Pole*! You would ensnare me, would you? God bless me from a *Tantivee-Swearer*, when his Interest lyes at Stake; we know it experimentally, men of your Coat can Swear *Thorow-stitch*.

Tant. We know our Interest, which is *Spiritual*, and in a *Spiritual* way, we can do pretty well, or, by the way of Oathes, which are *Spiritual* and *Religious* things.

Whig. Ay, I herein will take your word (as I do that of Stretching Travellers) I had rather Trust you, than make Tryal; God bless me from you, you are *Home-Thrusters*, when a Cause is at Pinch; or, (like a Ship in a Storm) lyes at Try.

Tant. Some Fear us, that do not Love us.

Whig. Ay, all of you are terrible men, and men of Reverence (Sir) and some of you, worthy to be belov'd a little: So Sir *Harbottle* acknowledged, (in the said Speech)

Speech) viz. 'Mr. Speaker, I would not be misunderstood in what I have said; for there are some of both Functions and Professions that I highly Honour and Reverence in my heart, for their Wisdoms and Integritys.

Tory. Ay, or else it is a pity but they should be advanc'd, if there be not some worthy persons, and some Integritys among them.

Whig. Yet, the good Patriot goes on, speaking feelingly, viz. 'But (Mr. Speaker) I may say it, for I am sure we have all felt it, that there are some of both Functions and Professions that have been the Authors and Causers —

Tant. — Of what? Of Law and Gospel?

Whig. 'No, of all the Miseries, Ruines and Calamities that are now upon us. 'Mr. Speaker, This is the Age (Mr. Speaker) that hath produced and brought forth 'Abitophels, Hammans, Woolseyes, Empsons and Dndloyes, Tricilians and Belknaps, 'Vipers and Monsters of all sorts.

Tant. We use to lay the cause of all our Civil Wars at the doors of the Puritans, Roundheads or Whiggs.

Whig. Ay, you know no more than just what Oliver's Fidler and Nat. Thompson discover to you: Are you not alham'd to be rul'd, and taught Ethicks and Politicks, from the Pillory, the Mals, and the Stews; poor Tories and Tantivees, I blush for you.

Tant. But why do you so often make *Astisines* and Remarks of Popular Fury against the Grand Favorites?

Whig. Our own Memories can sufficiently enform us of the Tragical Events that attend the Peoples Odium, Indignation and Wrath: Dr. Lamb (for no other fault but (taken on Suspicion) for an Intimado and Friend to the Duke of Buckingham) was pulled in pieces by the Mobile and Rable; and Verses presently drop'd about the Streets Threatning the like Fate to the Duke: This Dystich for one,

*Let Charles and George do what they can,
The Duke shall Die like Doctor Lamb.*

'And he that Stab'd the Duke, was rather bewail'd and Canoniz'd, then Execrated by the Populace; what Devils Incarnate did the people prove to the two De Witts in Holland, not long ago? The examples of Popular Hatred and Revenge (I call it not always Justice, because Irregular at best) are infinite in our own and Foreign Countries: What need I tell of the Sicilian Vespers? Mastello's ten days Revenge occasioned by the Gabell's or Excise, and yet, it was established by Law, as Hearth-money (amongst us) and Excise (amongst us) and in Holland and other Countries?

Tant. I perceive by the Story that, of all men living, Favorites, Grand Minions (whom all men Envy) have had the worst luck.

Whig. To go no further back than King Edward 2. how miserably were Gaviston and the two Spencers, Torn and Dismembred, limb from limb?

Tory. Ay, so was Lord William Scroop, Earl of Wiltshire, and Lord Treasurer, and Sir John Busby, Bagot, and the two Green's, (Thomas and Henry) in Richard 2. time?

Whig. And so ended the Duke of Somerset and Suffolk in Henry 6. time.

Tant. These were three *Rasie Kings*?

Whig. But what was Henry 6. then? And what Fate had Woolsey?

Tory. Or the Duke of Somerset and his Brother the Admiral, both of them Uncles to the King? in Edward 6. Reign?

Whig. Or Duke of Buckingham, Earl of Strafford, Archbishop Laud in Charles 1. time? Or Earl of Clarendon in his present Majesties Reign, (which God long preserve.)

Tant. The Earl of Clarendon came off; or, rather he march'd off; (if you please) and well he could.

Whig. Well then, God send me

*A Moderate Fortune, and a quiet Conscience,
A Soul not Stuff'd with Plattery or Non-sense;
Nor, with much Business, too uneasy made,
Nor of a Curtain-Lecture much afraid,
But, at a Thunder-Bolt, stands undismay'd;*

*The Character
of a Happy
man.*

Whig

*With Brow Unwrinkled, Feet without the Gout;
 Let Hero's plod and heave each other out:
 And strive to be mark'd out the Peoples hate,
 Bustling who first shall feel the wonted Fate;
 And juggle for the Bench, and Noisy-bar:
 We Shrubs are lower but far Happier.*

Rawleigh's
 History of the
 World, lib. 3.

I'll conclude with an old Story: *Cambyfes* King of *Persia* was a man naturally inclin'd to Goodness, but Spoil'd by *Sycophants*, and drill'd on to absolute Tyranny by *Whores* and *Sycophants*, that led him by the Nose; and then for Lust, he was not only Insatiable, but wildly Extravagant; scarce any Wench of his own Kingdom would serve his Wanton Squeamish Old Appetite, and yet he had (of his own Subjects) *Whores* in abundance, that were as willing as heart could wish, and would have been glad of the Preferment to be a Royal Whore (for besides the pleasant sin, there was Money and a Title of Honour too perhaps in the Case:) But nothing would serve *Cambyfes*, but to make his own Sister his Miss; and not only so, but he could have been tempt'd and could find in his heart to make her his Wife, (if he durst for the Laws) whereupon to satisfy the Laws and his Lust together, he made a Privy-Council-business of it, and Consulted them and the Lawyers, whether he might not Marry his Sister lawfully? They Answered, That they knew no Law which admitted such Marriages, but that there was a Prerogative, That the Persian Kings might do what they list.

Tant. The Prerogative (then) is a very Happy Commodity (there) and a help (it seems) to get such a Commodity as is not allowed to the poor, nor to the wicked, neither by the Law of God nor man: But tell us more concerning our Kings Prerogative in reference to Parliaments?

Whig. Not now however, for I understand your drift, (Mr. Catch-Pole!) but I am not very ambitious of being a State-Martyr; I find cold comfort in it (in a Thankless, unthinking and degenerate Age) besides, (Mr. Tantivee!) you can swear with a Witness, and either strain my words, or you'll stretch your Conscience, and it is a Cheverill-Conscience already, we know it by woful experience.

Anno. 1645.

Tant. But (now that) Mr. *Tory* is absent, there cannot (you know) be two stretching Witnesses, speak bold Truths, and tell us why the Parliament did lay to the charge of King *Charles I.* the granting Passes under his own Hand to several of his Servants and Knights to go over into *Ireland*, Signed C. R. and serve and assist the Irish Rebels that cut the Protestants Throats, and also sent to the Duke of *Ormond* to make Peace with them, and to promise them Toleration, and a Deputy of their own choosing, who they would, and agreed that they should come over for England, and what to do, tell us some of these Mysteries; and How, and Why the Pope sent them a Plenary Indulgence for the merit of Butchering the Protestants.

Whig. A Vaunt! thou Tempter! how dar'st thou (Pittiful Tantivee!) grow thus Insolent and Troublesome here? May I not be Master of mine own, nor quiet in my own House for these Beggarly and Cowardly Tories and Tantivees? Boy! bring me hither my Old Fox again; I'll once more wear it by my side, rather than thus be pester'd and disturb'd with Slaves, that cannot look in a Glass, but they must see in their Foreheads those Scars, which are the Witnesses as well as Trophies of Whiggish Valour and his Unconquered Sword? *Tory* has had a soft place in his Head ever since.

Tant. Dear Whigg! Pry'thee, a few more of your Perillous Truths.

Whig. Not now, I profess, you grow Troublesome: Have you no more wit? Do you know who you speak to, Catchpole! Begone, I say, Ha?

F I N I S.

London, Printed for E. Smith at the Elephant and Castle in Cornhil, near the Royal Exchange, Anno Dom. 1682.